

INTERNATIONAL JOURNAL *of Religious Education*

vol 20 no. 3



"The Finding of Moses" by Tintoretto (Venetian 1518-1594) is a fine example of Renaissance decorative art. The royal participants in the biblical story give occasion for opulent costumes and properties. The colors are in rich golds, reds, and browns, with warm shadows lighted by silvery blues. The painting is typical of Tintoretto's swift, brilliant brush work and dramatic movement of figures. Formerly the property of Kaiser Wilhelm II, it was acquired by the City Art Museum of St. Louis in 1928.



NOVEMBER, 1943



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International Council of Religious Education

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International Journal of Religious Education

Volume 20 — Number 3

November 1943

Worship Materials

I Believe in the World Christian Community,
Henry P. Van Dusen..... 5

DECEMBER WORSHIP PROGRAMS

PRIMARY DEPARTMENT, *Ellen E. Fraser*
(THEME: *Christmas the Birthday of Jesus*) 20

JUNIOR DEPARTMENT, *Bettina I. Gilbert*
(THEME: *Good Will in Action*).... 22

INTERMEDIATE DEPARTMENT, *Louise B. Griffiths* (THEME: *"Come, Thou Long-Expected Jesus"*) 26

SENIOR AND YOUNG PEOPLE'S DEPART-
MENTS, *Raymond M. Veh* (THEME:
Lo, Messiah's Come) 29

STORIES AND TALKS

For Children

A Family Finds They Have Some-
thing to Give..... 21

The Home the Star Shone On..... 22

Good Will in Action..... 25

Judas Maccabeus and the Feast of
Lights 26

For Young People and Adults

The Unwise Wiseman..... 28

Christmas, 1943 (Dramatization)... 29

Which Star? 30

Sending Out the Light..... 31

POEMS AND LITANIES

Let's sing a song for Christmas..... 22

Christmas is a time of happiness.... 22

Christmas is a home night..... 22

The wise may bring their learning.... 24

If I had been a shepherd boy..... 24

What can I give him..... 24

Come, Thou long expected Jesus..... 26

God's Christmas 29

Christmas Litany 30

International Christmas Tree 30

Bright Star 30

Ah! dearest Jesus, Holy Child..... 31

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

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Editorials, News and Comment

Pine Stumps—and Christian Education..... 3

"What Did You Do, Grandpa?"..... 3

What They Think—I..... 4

A Thousand Years in Thy Sight..... 4

What's Happening 32

Finally— 40

Articles of General Interest

Your Story Papers, *Robert C. Davis*..... 6

Two Helpings of History, Please, *Ethna Jones Landers*..... 8

Youth Face the Future—Unafraid, *Helen Spaulding*..... 10

Africa Gets Ready, *George W. Carpenter*..... 11

The War Hits the Early Teens, *Clarice M. Bowman*..... 13

United Christian Education Advance

Stories of Advance..... 15

Christian Mission on World Order..... 16

It Can't Be Done..... 18

New Testament Read in One Day..... 18

Christmas Observance

Christmas Come True, *O. Herschel Folger*..... 19

Other Features

The Ceremony of the Soil..... 2

Films for Departmental Use..... 20, 22, 26, 29

Current Feature Films..... 34

Films for Church Use..... 35

New Books 37

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The Ceremony of the Soil

The table shown here was the setting for the Ceremony of the Soil used at the Central Regional Conference of the United Christian Youth Movement at Lake Geneva, Wisconsin in the summer of 1943. Below are extracts from this service, which was prepared by Howard and Alice Kester and published by the Christian Rural Fellowship. The liturgy is a Christian interpretation of God's commission to man to be a good husbandman of his vineyard. It seeks to reveal the essential unity of God, the earth, and man, and the spiritual laws governing man's relation to the earth. The *Soil* symbolizes the earth; the *Fruits of the Earth* are a symbol of the productiveness of the earth and God's goodness; The *Triangle* symbolizes the common trinity of life—God, the earth, and man; the *Plumbline* is the symbol of God's justice; the *Cross* symbolizes Christ and the Church. (Photograph by Harold L. Phillips)

READER: O thou Eternal One, Mightiest of Workmen, in the great beginning thou didst ordain and create the ordered worlds and wrested from chaos thy architectural splendors, appointing to each a separate task and to each a glorious purpose in an eternal plan. Thou didst establish in concord and mutuality the whole creation and didst anchor the least and the greatest of thy mighty works upon the bed-rock of thy everlasting covenant which was in the beginning when the first moon crossed the first man's horizon.

PEOPLE: For a help-mate, thou hast given us the holy earth; for a friend, the blessed soil; for a comrade, the green valleys from whence we glean the yellow corn; purple prairies yielding golden grains of wheat; verdant deltas where white bolls of cotton hang under copper skies; the everlasting hills to serve as watchmen over thy wonderwork.

PRAYER: We thank thee, O God, that thou hast called us to be the keepers of thy holy earth. Grant that our hearts may understand the greatness of the task unto which thou hast called us. In shame we remember how we have despoiled thy wooded hills, thy pleasant valleys and fruited plains, and have brought evil upon the land and its people. In thy mercy grant unto us the joyful privilege of becoming participants with thee in thy work of continuous creation. Grant us, we pray, the strength humbly and reverently to give ourselves to the creative task of conserving and restoring, building and replenishing, making fruitful and beautiful thy good earth; grant us the courage and intelligence to bind up the wounds of our stricken brothers who till the soil, to the end that the land shall blossom as a rose and in all thy holy earth none shall be hungry nor be afraid.

EDITORIALS

Pine Stumps—and Christian Education

IT WAS AN EASY FIELD to plough. The stumps of birch and beach and maple had long since yielded to weather and time. The driver could put the reins around his neck, hold the plow to its line, and give a good team their heads. He could work around the huge pine stump in the middle of the field that no man had been able to destroy.

But once in a while—a long way from that stump—with horses steaming along, the point of the plow would catch under a vagrant root from that old stump. Horses would be pulled up dead, harness and whiffletrees broken, and the plowman yanked into the air by the plough handles, but that root would not yield. And the plowman would mark the spot so as to be careful there next time around.

People are often like that pine stump. We work with people, come to know them well, think we have them all sized up. Then suddenly we find a touchy spot—and are pulled up short.

One young woman is sensitive about even a mild criticism of her friends—for it reflects upon her judgment. A man holds steady until someone criticizes the British Empire—and then, fireworks. Another is the same way about pointing out a weakness in the United States. A widely known Mrs. So and So is very touchy about her prerogatives, about being consulted officially, about being in on things. A chance train companion will discuss everything under the sun all the way across Nebraska and Iowa, even matters on which you and he differ, such as attitudes to Negroes, but when the Jews are mentioned, he goes off like a bomb and will talk about nothing more all the way to Chicago. If wise, we label these spots, "Danger. Keep out."

So far this preachment deals only with an ordinary everyday skill of social living. But Christian education is intimately involved here—not just in handling sore points, but in preventing them.

All education, in home, church or school, that helps people to face the facts about themselves is good at this point of need. Much human touchiness starts with the notion that we must be perfect in everything and that, therefore, anyone who suggests some point where we are not perfect has offered a mortal affront. We need more of the healthy spirit of the boy quoted by Fosdick, who wrote his father about his school team losing the big football game: "Our opponents found a big hole in our line, and that big hole was me."

But, in order to admit the unpleasant facts about ourselves, we need to have some other areas in which we make the grade—and *know we do*—not cockily, but sensibly. The football player knew that in spite of that disastrous afternoon, he still stood rather well with the coach, his teammates and his dad.

It is at this point, where people are helped to emerge in reasonable self-confidence, that Christian education does its work. A leader of a youth group, seeing a high school senior carry himself like a veteran in the school play, said,

"And how I labored with that shy, twelve-year-old boy in my Pioneer group, giving a tidbit to do here and asking his opinion there to get him out of himself and started." That adult counselor was preventing pine roots from starting.

All Christian education narrows the range of people's animosities and fears. It enlarges their appreciations. It guides people into commitment to a cause so that they are too excited about it to worry about petty personal slights. It makes truth too big for narrow prejudices. It nurtures a concern for others as a balm for itching selfishness. In such a ministry, Christian education is the handmaiden of all effective Christian living.

"What Did You Do, Grandpa?"

SOME PEOPLE seem to be afraid of that future question, "What did you do, Grandpa, in the Great War?"

One writer has courageously pictured himself as saying, "I taught school." Last September when magazines were asked to print pictures of women in war service of some sort on their covers, numerous educational and religious magazines used pictures of teachers in public schools and Sunday schools. This was done because all such effort is widely recognized as essential to the kind of life to be made more possible of achievement through the war itself.

An army officer on distant foreign duty received a paper on the future program of the Y.M.C.A. for New Jersey. He wrote back: "I wonder if you realize that many of us are as eager for such news as for news of victory in North Africa or the Solomons. We know that we are fighting for something which fighting alone can never save. Yet we must depend on others, now, to keep alive the thing we fight for."

A Canadian girl wrote to a friend in the army of her desire to leave library work for the women's army corps, as something that would serve the war effort better. He advised her to stay where she was, because he and his companions were fighting to make libraries possible.

These two statements rest upon a broader principle than appears in them. The Corporation of Yale University said: "Of what use is freedom from want, if our minds be on a lower intellectual level; or freedom from fear if we have a less cultured life to defend; or freedom of speech if we have poorer thoughts to express; or freedom of religion if we bring a less enlightened faith to the worship of God."

One of our Christian education agencies has given its own turn to this principle. The Maine Council of Churches spoke strongly in a recent bulletin of the danger of too much emphasis on practical studies as against what it calls "the experience of the race as it is found in religion and law and literature and history and geography and government." The statement goes on: "Beyond all else, these are essential! In pursuing the aim of winning the war, let us not lose the essence of the democratic tradition which we are trying to defend!"

If grandpa has to argue the case as to what he did to win the war, he could find his ammunition at this spot in the files of the *International Journal*.

What They Think—I

THE STATEMENTS from the members of the *Journal's* Advisory Committee on the Post-war Church have been coming in. They present such an interesting variety of views that it is hard to know which to print first. No one letter could be expected to give a complete picture. They were intended to tell us what these people think about the kind of program the church will need after the war. Here is the first:

"I do not believe that the older church program will do after the war, because:

- (1) Service men have become more cosmopolitan.
- (2) We will have worshipped successfully in a united church.
- (3) Our world problems have become real to us and a majority recognize that we must live with them.
- (4) By living with large groups of men, we know more about each other.
- (5) In many ways the army's methodology of learning is more effective and adequate than that of the church.
- (6) The army has taught some men to hate, to want to kill, to glory in authority and organization. These men must be re-civilized by love.
- (7) Physically our world has changed. Distances are less, technology has advanced, and collective control is gaining. Our social techniques of using these things for the good of man have lagged. God loves each man and every human being has dignity, stature, beauty in the right environment. The church must lead in securing the environment or it will crash with our society.

"I believe that the church will have to

- (1) Have a through-the-week program.
- (2) Help each person work out the right and wrong of his actions, his family and community.
- (3) Have groups that participate.
- (4) Not quibble over non-essentials, give up petty differences, and deal with real issues.
- (5) Place the church at the center of community life by the responsibilities it takes and its effect on life.

"I feel that the church faces a danger of a swing away from religion after the war. We are too optimistic and are doing too little. Many forces will be arrayed against the church in the post-war world. Military victory for our side gives no insurance of progress for the church. The economic, political and social pressures are tremendous. These forces are rolling on catastrophically and our faith and real values are not inherent. Our generation has not so far risen up righteously and said these things are to be controlled. We will put first things first. Race conflict, juvenile delinquency, prostitution—all are symptoms of disintegration. What is our beacon? How will we stop all this? Our country—the world—has thousands of mental defectives, personality defectives, and these people must live. They are our cross for the generations that we have not been our brothers' keepers. The war accentuates this. Christianity stands challenged. Most of us know what is involved. Can we be the prophets bringing the world to its knees, whispering the Lord's Prayer and, because of its meaning, arising from those knees consecrated to service?"

—From CORPORAL NATHAN KOHN, JR.,
Fort Knox, Kentucky

❖ A Thousand Years in Thy Sight ❖

"FIFTEEN THOUSAND MEN sent to the bottom of the sea in a small part of one afternoon." We held our papers in our hands and stared. Enemy men, it is true, but men, shaped in the same mold as we. The sudden drama of mass death caught the attention of the world.

In the peaceful twenties when war was the last thing in our minds, on one afternoon fifteen thousand died—needlessly—in one country, and as many in others. The next day as many more died. And so on every day. Not in one dramatic mass, but one here—in a hut, another there—under a tree, others in the dark. Little children, men and women, old people. Many did not die, but better for them if they had, for muscles were slowed and weakened, bodies dwarfed, minds crippled. Over wide reaches of India, in the back lands of South America, in China, among the share croppers of the United States, this death for lack of food has gone on—not one day, but every day—not four years, but four thousand!

Poverty does this. But poverty is not dramatic like transports slipping to their doom. War is so bad that the best way to say how bad poverty is, is to say that it is worse than war.

Poverty doesn't rest twenty-five years and then get busy for four. It doesn't dress people up in uniforms and march them off with brass bands. We just clip coupons in a cubby hole at the bank or read the sports page because government reports on death rates and food are too technical.

Poverty doesn't gather its victims in ships and kill fifteen thousand in one sweep. So we don't get excited about it.

Maybe it is a limitation of our minds—of my mind—that we can understand it when fifteen thousand men slip into the ocean at once, but not when fifteen thousand children slip one at a time into the coma of death.

God's mind is not limited that way. When fifteen thousand die tandem it is just the same to him as if they died abreast on the decks. One group is just as dead and died as needlessly as the other. That is what it means when it says that a thousand years in his sight are but as yesterday when it is past and as a watch in the night.

God can telescope time—can see it all pushed together. I can't. That is why he will not march in the parades on Armistice Day, and I probably will. He will be glad, but not in a mood for parades. While we shout, he will be where he has always been—with the children who will die that day in the villages, on the pampas, in cabins. If a sparrow cannot fall without him, can a child?

Soul of Mine, break the limitations of time upon your mind, free your imagination from the boundaries of space, and you will become more like God. Read enough, dream enough, think enough, imagine enough, feel enough—and "you will be like him," for you will see the world as he sees it, and thus "see him as he is."

(This is the first editorial in a group projected on this page in the September issue under the title, "Choose Truth or Repose.")

International Journal of Religious Education

I believe in the world Christian community

By Henry P. Van Dusen*

IN THE FIRST PLACE, it is important to recognize that the "World Christian Community," in so far as it exists today, is the outcome of nearly a hundred years of yearning, of advance and retreat and advance resumed, and latterly of steadily growing achievement. This development toward World Christianity has been going forward along two major lines. It has been a movement of *expansion* seeking to extend Christianity to the ends of the earth so that the Church might truthfully be described as a *world community*; this is the enterprise of Christian missions. And it has been a movement of *consolidation* aiming to unify the many varied Christian churches and organizations into a single organism so that Christianity might rightfully be recognized as a *world community*; this is the effort toward Christian unity. In the last few years, these two developments have consciously drawn together until today they are two arms of a single organism—the "Ecumenical Movement" or "Ecumenical Christianity."

The century from 1815 to 1914 was the period of greatest extension in the whole of Christian history. At its beginning, Christianity was quite definitely still a European faith with comparatively few and weak outposts in the Americas, Africa and Asia; and even in Europe it was struggling for its life against growing scepticism and cynicism. At its end, the Christian Church was established in every country on the earth save two, and many of the "younger churches" of Asia and Africa were under the leadership of native Christians whose influence on national and international life was all out of proportion to their numbers. Meantime, in a dozen different ways, Christian leaders were drawing their churches and organizations into world fellowships; the World's Sunday School Association is just one of many illustrations.

But in the interim between the first and second world wars, this building of world Christian community pressed forward by leaps and bounds. Christian leaders from almost every country and every type of Christian Church (except the Church of Rome) came to know and trust one another, and to plan together for the days of trial they sensed were coming. And a similar broadening and deepening of Christian fellowship was taking place all over the world. All this was vividly demonstrated in two events on the very eve of the war—first, the Madras and Amsterdam world Christian conferences which brought together the widest representation of the nations of mankind which had ever met; and second, the launching of a World Council of Churches which should speak and act for almost the whole of Christendom.

The present War has put this world Christian fellowship to the supreme test. What do the facts show?

* Professor of Systematic Theology, Union Theological Seminary, New York City.

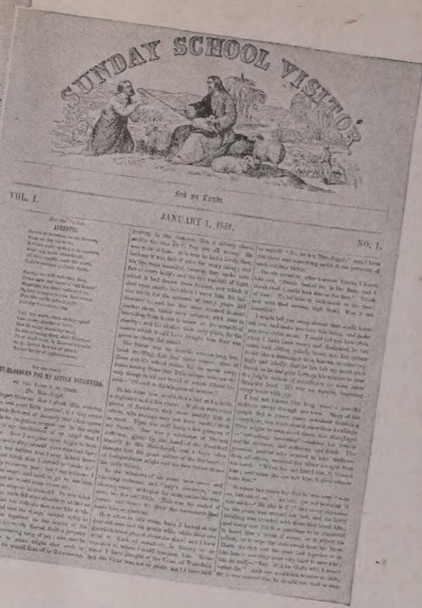
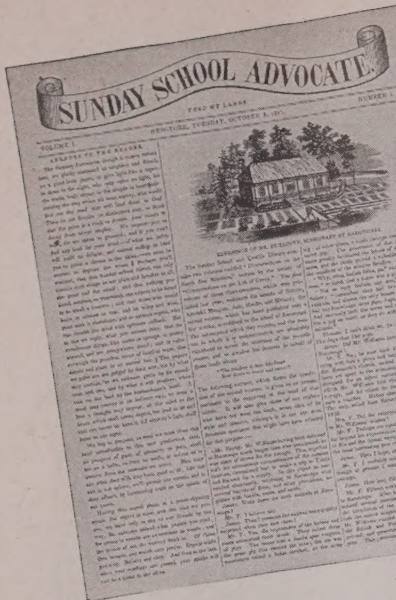
The World Council of Churches steadily grows; its membership now totals more than eighty Churches from thirty nations, the two latest additions from Hungary and Ireland. The officers of most of the world Christian bodies, headquartered at Geneva and including citizens from both sides of the conflict, function as a single staff in behalf of all Christians in manifold ministry to prisoners-of-war, refugees, youth and persecuted churches, without regard to nationality. Through the several Christian war relief funds, aid flows steadily from Christians on every continent into central treasuries, and thence to the distressed and destitute of whatever country, race or creed.

Many of the most heartening instances of this fellowship are taking place, however, not on a world scale but within particular countries. Missions and missionaries formerly supported from European nations from which they are now completely cut off are being protected and sustained by native Christians, by Christians of "enemy" countries, and by the World Church through its "Orphaned Missions Fund." It is well that we know that some of the most hazardous and heroic chapters of the story are being written within Japan and Germany. The Japanese Christians, forced to form a single Church of Christ in Japan partly through government pressure, are almost completely out of touch with the world Christian movement; yet they are strengthening the truly "ecumenical" character of their new Church. Recently a cryptic cable from the Dutch East Indies reported that Christians there are free and able to continue their work "through the help of the friends of 'K. A. Gawa.'"

Some German Christians are operating "underground railways" to speed the escape of persecuted Jews, or are shielding and supporting those who cannot flee. They are ministering to Russian prisoners-of-war although Russia will not recognize the Geneva Convention. Most striking of all, Christians within the German armies and administrations of occupation have been helping Norwegian and Dutch Christians to organize their daring campaigns of resistance against the Nazi oppressors. Thus Christian fellowship and cooperation are maintained between conquerors and oppressed amidst war's starkest brutality and fiercest hatred. Unfortunately much of the story cannot be told until the day of emancipation from the Nazi curse which these Christian Germans loathe and against which they work secretly at daily peril of their lives.

Meantime, through means which cannot be named, continuous communication is maintained between Christian leaders of all lands except Japan. As Christian opinion, especially on problems of postwar reordering, takes shape in one country, it is made available, often by secret channels, to collaborators beyond the iron silence of censorship. A recent careful study of what is being thought and said in this area reveals that there is actually more unity of conviction among Christian leaders on both sides of the conflict than there has ever been before.

Lastly, it should be noted that this indomitable strengthening of world wide Christian fellowship has been taking place while the world itself has been breaking asunder and every other type of world organization has crumbled and collapsed. Thus, as the Madras Conference declared, these times are witnessing "the progressive rending of the fabric of humanity" and "an increasing unification of the body of Christ." That is a major reason why "I believe in the world Christian community."



Story papers published by the Methodist churches, 1841, 1875, and 1881.

Your story papers

Able partners in religious teaching

By Robert C. Davis*

THE CHURCH STORY PAPER is a very important part of the religious education curriculum. Its goal is twofold: the regeneration of the individual; and, the building of a better social order. In its pages the teachings and principles of Christianity are transformed into deeds. Youthful readers are introduced to attractive and adventurous characters who put their Christianity into action. In a sense, the story paper is action-Christianity, and the readers are offered a variety of religious experiences.

Early tracts stressed the Catechism

The educational value of the story paper has been recognized by the church for more than a hundred years. When the first juvenile magazines arrived in this country, early in the nineteenth century, they were intended to aid in the teaching of the Catechism. Most of them came from England and several of them were personally financed by Charles Wesley. Their material was simply a reprinting of the Catechism. When a character in a story spoke, he would recite lengthy passages from the Shorter Catechism; sometimes it would be a chapter from the Bible. The important point is that the church recognized the story paper as a part of its educational program.

America's venture into religious juvenile reading began with the tract. During the second decade of the nineteenth century, thousands of juvenile tracts were circulated among the newly formed Sunday schools. These were intended to

* Pastor of the Tincum Memorial Lutheran Church, Essington, Pennsylvania. The author's doctoral thesis was in the field of denominational juvenile periodicals.

relieve the problem of illiteracy which followed the War of Independence. They were also expected to awaken the readers to a spiritual consciousness. Like the British magazines, the tracts expressed the church's view on salvation and Christian education. Christian education, said the tracts, was a knowledge of the church's doctrine, especially the Catechism. Salvation was what one believed about the dogmas. The educated Christian was an individual who accepted without question or inquiry what the church taught. The sinner was the man who dared to doubt the church's interpretation.

This was the educational situation when the first American story paper made its appearance in 1823. In that year the American Sunday School Association published "The Teacher's Offering." This was followed by several other story papers which were published by the various Sunday school unions. The organization of Sunday schools throughout the country by the unions gave an impetus to the publication of story papers. To them the dissemination of juvenile reading material was essential in the educational curriculum.

First American papers talk about sin

It is interesting to recall that the educational goal of the story papers during this period (1823-1841), was to convince a child of his total depravity in order that he might be converted. Juvenile stories were written on one of three themes: Sin, Death, and Hell. The "good" child always attended Sunday school and divine worship. Frequently, he died at an early age after converting parents and friends. His last words were usually lines from the Catechism. The "bad" child, who was the subject of many stories, was the boy or girl who turned away from the Godly admonition of mother or clergyman. He did not attend Sunday school and consequently fell into evil ways which led to a thief's or drunkard's grave. It was hoped that the story papers would impress upon their readers the value of "good" living. To them, at least, it

was Christianity in action.

When *The Sunday School Advocate* made its advent in 1841, the philosophy of Christian education was, "Be good and you will go to Heaven; be bad and you will go to Hell." The "Advocate" was the first outright denominational story paper. At first it carried material similar to the tracts and union papers. Disobedient children were buried alive or met with some horrible accident, while the obedient children sailed along without a scratch.

Teaching for life begins to appear

Soon all the denominations were engaged in publishing story papers. Important changes were taking place in America. Sectionalism had given rise to denominationalism. Industrial expansion and the rise of cities changed the complexion of American life. The church faced new and ponderous problems which it could not solve. The educational leaders in some circles continued to preach that correct indoctrination would insulate an individual from the perils of the social order. Just the same, the church saw its young people drifting away by the thousands as it stood helplessly by. Gradually it dawned on educators that young people had to be taught how to live in a world like this.

In 1871 a decisive change took place in the curriculum of religious education. Under the leadership of two able editors and educators, Bishop Vincent and B. F. Jacobs, plans were set in motion that resulted in revamping the educational goals of the church. Out of these developments emerged the International Sunday School Association which merged into the International Council of Religious Education in 1922.

The outcome of these educational changes became apparent in the story papers. The focal point of the curriculum shifted from orthodoxy to the pupil. The story papers became a part of the educational program in the development of a Christian personality. Through the advance of psychology and the changes in educational principles which gave more place to the experience of the pupil, the magazines were graded and themes on the business of living were introduced.

Educators saw the possibility of using the story paper to awaken a social consciousness. The Social Gospel movement led editors into themes which were related to the average man's life. Stories and articles appeared on child labor, rights of trade unions, crime, working conditions, and the social teachings of Jesus. The story papers had accepted the interpretation that the Kingdom of God had a present-world concept.

A new theory of the curriculum develops

As the work of the International Council developed, the newer educational approach became an important factor in its work, including, along with other fields of work, the story papers. As long as the curriculum of religious education was regarded as mainly made up of Biblical and other religious information, the story paper was entertainment, or at best supplementary information to the quarterlies and other lesson helps: it was not curriculum in its own right. But when the curriculum is broadened to include the entire experience of living, such papers become at once integral parts of the total curriculum. This change will be apparent when one sees the Council's definition and conception of a curriculum.

"A curriculum," states the Council, "emerges at the point where the experience of the learner is guided into richer and more fruitful living." On another occasion the Council has said, "The curriculum of Christian education is the experience of the learner under guidance. It consists of situations in the life of the learner, consciously selected or initiated, through which growth in Christian faith and life may be effected. . . ." No definition of the curriculum could better describe the nature and quality of the story papers.

Since this change came about the function of the story paper in the religious education curriculum has been to develop Christian character by presenting life-situations. Situations have been "consciously selected" and presented in literary form. The story characters are true-to-life and the reader is invited to share in their experiences as the characters work and live out their Christianity.

This experiential quality of literature is a unique feature in the educational curriculum. Children make friends and live with the characters. Psychologists call it empathy. But to the average person it is simply that feeling of "oneness" which he experiences with the men and women of the story. It is being "lost" in a story, a type of religious experience that can not be over-emphasized. Speaking of this experience, Soares has said: "The imaginary conduct is actually performed by the imaginary person." Thus, if a child is given a good, sound, healthy and inspiring story, like those found in the story papers, his life will be both guided and enriched according to a Christian pattern.

Papers now treat many life problems

The service of the story paper in providing enrichment through experience can be estimated from a recent study of the contemporary periodicals. Five of the leading denominational story papers showed a treatment of more than thirty themes which are vital to the growth of character and the welfare of the social order. These themes appeared in both story and article form. Included in the list were themes on democracy, ecumenicity, war and peace, a Christian philosophy of life, history, social science, recreation, Christian conduct, and many others. In fact, every phase of life was treated in an interesting and informative manner.

In addition, the modern story paper carries special features such as, "This Business of Living," a question and answer department for young people's questions. In this column all types of personal problems are frankly discussed and answered. Recent topics included two hundred life-problems such as: "Poor Methods of Making a Decision," "Taking Failure Into Account," "A Poor Matrimonial Risk," and, "What Is Your Goal?"

It is significant that when the International Council was organized in 1922, an Editors' Professional Advisory Section was set up. The members of this section are editors from the various denominational magazines. A story paper editors' sub-section was then established.¹ The editorial policy is based upon the seven major objectives of Christian education as stated by the International Council. While the editorial policy is a stabilizing factor, there is much flexibility in the selection of material. The story paper is one part of the curriculum which can shift its emphasis rather rapidly. This is a distinct advantage, since many

(Continued on page 9)

¹ See write-up of the sub-section on page 40.

Two helpings of history, please

An experience in correlating public school and weekday school courses

By Ethna Jones Landers*

THE pupils asked for it. They were the seventh grade boys and girls in two separate high schools in Oak Park, Illinois, where weekday classes in religion are offered from the fourth grade through the eleventh. Glowing reports had come to these boys and girls of the experience of an eighth-grade class whose course in weekday religious education had been correlated with their social studies in junior high. They thought the idea was good and late in 1942 they asked that the unit on Colonial History, which they were to study in school in the February to June semester, 1943, be correlated with their course in religion for the same period.

Accordingly the executive secretary of the Oak Park weekday schools, Rev. J. B. McKendry, asked me, as one of his junior high teachers, to work out a course on the Colonial Church. The subject appealed to me and I found the principal, the social studies teachers and the home room teachers of the two public schools very cooperative. In fact they aroused so much interest in the subject that ninety-five per cent of the Protestant pupils enrolled in the two classes. A great deal of credit for the success of this experiment goes to the social studies teachers, who shared very generously with their time and teaching plans.

What do you mean, correlation?

In beginning work on the course I first faced the question, "What is true correlation?" This was followed by others: "What will be the advantages in trying to bring into the religious education experience the same unit of study that is being taught more hours each week in the public school room?" "What will be the weaknesses?" "What purpose will guide the selection of resource materials?" "How can we supplement what is being done in the public schools and enrich the spiritual life of the boys and girls, instead of just duplicating their school experience?"

A committee of weekday religious education teachers met and talked over the matter of correlation in view of their past experiences with similar attempts. Miss Mildred Magnuson worked out a set of principles which were approved by the weekday religious education teaching staff. Three of these principles were:

1. Skill, knowledge and appreciations gained by pupils in public school education should, whenever possible, be utilized by the teacher of religion because of the enrichment and background these provide for religious instruction, and because the teacher of religion is thus enabled to avoid duplication of the specific contribution of the public schools.

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2. The weekday church school should seek to provide religious interpretation of public school experiences and religious motivation for those standards of thought and conduct being taught by both school and church.

3. Any course in religion should "stand on its own, that is, be a worthwhile unit whether correlated with public school course or not.

The course gets under way

The pupils in both classes asked for the privilege of naming the course. After several suggestions were put upon the blackboard, one group voted to call it "Religion in Colonial Times," while the other selected "Colonial Religion."

With the three basic principles of correlation in mind, the public school text, *The History of the American People*, by Beard and Bagley, and the syllabus of the public school teachers were studied. Then a survey of available material in the public library and the religious education library was made. An experimental outline was built for the course and then changes made to parallel the pace in the public school classes.

The public school course began with a study of the important countries of ancient and medieval times located on the Mediterranean Sea. Thus it was natural that the religious education unit should begin with the lands of the Bible around the Mediterranean, showing how the influence of Christ's life went from Palestine to all parts of the known world. The chart found in Lucille Desjardin's book *The Living Church* was studied in order that class members might be familiar with the names of the early church leaders. They also traced the broad development of the Christian church from Jesus' time to that of the Colonial days in America. While the public school classes were becoming familiar with the westward movement from a historical viewpoint, our groups were becoming familiar with the Christian church and its westward movements.

The Protestant Reformation provided a very definite challenge to our pupils to become familiar with the personal religious lives of its leaders and to discuss their various contributions to the churches. They found that many of these contributions are important even today. The life of Luther was studied in a more intimate way than was done in the public school and he became a real person to the members of the classes, as well as an outstanding leader of the church.

We worship with understanding

Many opportunities presented themselves whereby through worship the life and contribution of an individual leader could be made real and meaningful. When St. Francis of Assisi was the subject for the day, his "Canticle to the Sun" was found in the hymn book used by the group. These words of praise were interpreted in class, compared with the Psalms of David and with some of our modern litanies of praise, and used as an effective choral reading during the worship service. While our thoughts were turned upon the Crusades, the hymn "Fairest Lord Jesus" was sung. After a biographical sketch of Luther in class his hymns, "A Mighty Fortress Is Our God" and "Cradle Hymn" were woven into the worship experience. When these hymns are now sung in church the young people will think of the man behind the words of the hymns as well as of the words.

Some highlights of correlation

While the groups studied the early colonization of America in the public school, they discussed in the class in religion the religious life of the colonial leaders and the contribution they made to their communities and to the churches. It was most worthwhile to discover the establishment in this country of the first churches of the various denominations and to find that the church leaders were also political leaders. It was fascinating to find how the town life centered around the early churches in almost every community.

Many early customs were unearthed, such as the way the ministers were paid with a percentage of the tobacco raised, rather than in money. Each farmer was fined if he failed to comply with the law.

The public school classes were asked to describe the colonial schools from the dame school to the college. That provided an opportunity in the religious education class to discover the early beginnings of many of the first colleges, such as William and Mary, Harvard, Princeton, and Yale, the latter of which was established to fit youth "for Publick employment both in Church & Civil State." The groups were thrilled both at the vision, sacrifice and foresight of our early church leaders who made the great education system of America today possible, and also to find that many church colleges in our own vicinity were the direct result of denominational plans for keeping religious teaching at the center of a well balanced curriculum.

While the public school classes studied the Revolutionary War and its leaders, our weekday classes thought about the home life, customs, church services, observances of the Sabbath, types of church buildings, and the dreams of those people who made up the armies of the Revolution. The Blue Laws, with their unusual customs and punishments, helped the seventh grade pupils see that the observance of the Sabbath meant much to the early settlers. Many of these laws and home observances were discussed to see what values there might be to enrich our own thinking and action today.

We collect historical materials

While the groups were concerned in public school with the leadership and early beginnings of our nation, in our classes they were writing personal letters to forty of the early colonial churches in ten states, asking for pictures, bulletins and historical data. The two religious education classes did not write to any of the same churches but shared their materials with each other. Many replies were received from church officials and pastors, giving interesting material about their own churches. We learned from these such facts as the following: that the Liberty bell was stored in a church in Allentown, Pennsylvania for a few months in order to protect it from the enemy; the location of the churches in which our first presidents worshipped; that some of the churches were used as "pig stys" by English generals; that the "Boston Tea Party" was connected with the church; that many beautiful altars, pulpits and other articles were brought from England and the European continent to adorn the churches; and that the church had a very real place in the life of the people during the war days.

When all the attractive pamphlets, books, and other materials were assembled, each class made a notebook and loaned it to the other. From one church a beautiful picture was received. These notebooks are being preserved and will



Worship leaders in weekday class. Mrs. Landers, center, left row.

be used by other groups taking up this unit in future semesters.

The two classes came together toward the end of the course for an illustrated talk by a woman who had made a study of the Colonial churches and had visited each and taken pictures of the buildings. This made a fine review of our correspondence and study. Some of the boys and girls have decided that there are certainly a few churches that they will want most to visit when they have the opportunity.

To read and think about the growth of the church in America stretched the minds of these boys and girls until they caught a view of the church as enduring beyond all political change.

Your Story Papers

(Continued from page 7)

of the lesson plans have to be drawn up a longer period in advance.

The story paper preserves a progressive spirit in the curriculum. It is always abreast of the times. The newest developments and findings in the field of education and science are found in its pages. Modern educational philosophy, psychology and psychiatry have all found their way into the columns of the story paper. Important writers contribute material on vital subjects. All this is made possible by a trained editorial staff and the willingness of the members to share the cost of manuscripts through a widely-used plan of syndication.

The wise teacher will recognize the story paper as a part of his teaching equipment. He will use its materials in conducting the lesson. Better still, he will assign various articles and stories to the class in order to have them see for themselves how the principles of Christianity are worked out in human relationships. It is equally important for each church school to educate its children to accept the story paper as an authority in the sense that the story paper deals with life from a Christian viewpoint.

In this day of confusion the story paper has a vital and stabilizing service to render in the church's two-fold task of creating new persons and a better social order.



Harold L. Phillips

There was a new purpose to Bible study and prayer.

Youth face the future— unafraid

By Helen Spaulding

MORE WORK AND LESS PLAY was announced last spring as the program for the cooperative summer youth camps and conferences of the churches of North America. And now, as reports have come in from across the continent, it is evident that a new seriousness of purpose and eagerness to share in worthwhile service characterized the young people who met in summer conferences this year.

Not that any one changed his mind about the value of wholesome outdoor recreation in building Christian lives; indeed, serious commission groups considered the need of better recreation facilities for the youth of the nation. But the urgency of the present world situation so sharpened the interest of young people in the task of Christian reconstruction and plans for the post war world order that time was voluntarily pared off the periods ordinarily allotted to swimming, baseball, and folk games.

The spirit of many young people is expressed in the words with which Mildred Nicholls Randall, chairman of the United Christian Youth Movement, opened the sessions of the Christian Youth Council of North America, meeting at Lake Geneva June 28 to July 3: "We must rethink in terms of 1943 what it means to be a Christian. We must go far beyond general principles to definite plans for action. We are here to change ourselves and the world."

The Christian Youth Council of North America, in its biennial meeting, brought together about two hundred

selected youth delegates and adult leaders of youth, representing forty-nine agencies cooperating in the United Christian Youth Movement. In spite of travel difficulties, they came from every part of the United States and from two provinces of Canada. Portland, Maine, was represented, and so was Portland, Oregon. Los Angeles was represented by several delegates, as were the Carolinas.

A determined effort was made to reinterpret, for youth in a world at war, the theme of the United Christian Youth Movement, "Build Today for a Christian World." Challenged by Roy Burkhart to plan a youth program "to reach people where they are," the delegates tackled the problems of juvenile delinquency, of young people in communities unreached by the church, of inadequate recreational facilities, and of men and women in the armed forces. They did not hesitate to declare their fellowship with youth of all races, with the American young people of Japanese ancestry, and with those who have chosen service in Civilian Public Service camps. Through all the discussions and addresses ran a conviction that the problems facing American Christian youth are the same as those which must be settled on a world scale.

Out of the Christian Youth Council has come a Young Christian's Charter for World Order¹ which is a thoughtful expression of the things these young people believe in and talked about during the week of the Council meeting. It deserves to be recognized by adults in the churches and to be pondered by youth groups across the country.

In many of the youth camps and conferences which followed the Council throughout the summer, young people considered their place in the post-war world and their part in determining what kind of a world it will be. In some cases much time was spent in considering the vexing problems in economics, politics, cultural patterns, and education. When armed with the facts, these young people will not be misled into thinking that any simple formula will provide the solution for world problems today.

Out of their wrestling with the realistic problems involved in building a new world came a realization of dependence upon God that made them aware of the place and need of prayer—prayer for wisdom and courage to dare to think about building in an age when everything seems to be tumbling down. Perhaps it was this same sense of dependence that gave new purpose to Bible study as a means of discovering the efforts of like minds of other generations to interpret life in terms of eternal truth.

It was a surprising discovery to some young people to find that the building of a Christian world probably will not start at an international round table or as a result of the pronouncements of some world leader, but must have rootage in the convictions of individual Christians, expressed in the things they do each day amid very unimpressive surroundings. This growing belief that labor rendered voluntarily in behalf of other people is an effective means of building a new world, beginning with a single community, has led to the development in recent years of the work camp movement. This past summer, more than ever before, the work camp idea came into the program of summer conferences, and work projects were a part of the daily program of two of the regional Youth Movement conferences.

¹ See the 1943 Report of the Christian Youth Council of North America. Available from denominational boards, state and city council offices or from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois. 15 cents.

Africa gets ready

Christian schools in Africa build for democracy

By George W. Carpenter*

THE EDUCATION of the peoples of Africa rests almost entirely in the hands of Christian bodies—the missions and the African churches. Secular public school systems are practically excluded. This fact places a unique and serious responsibility on these Christian bodies, for they must guide the development of Africans from the tribalism of the past into full and effective participation with other peoples in the common world-life and world-culture of the future. There is no space here to go into the reasons for this situation. We can only accept it as a fact and see what it means in the program of Christian education in Africa.

Governments and the Africans

The position of Christian education in any territory is conditioned by the prevailing views and policies of the governing powers as to the present and future status of African peoples. There are three types of attitude widely prevalent.

The first of these is the policy of suppression or limitation. This often means domination by whites even over those who outnumber them three to one, color-bar laws, land laws, and social discrimination. In South Africa schools for Africans are modeled on those for Europeans, which in turn are based on the English pattern. Missionary bodies have provided several outstanding higher schools for Africans, the oldest and best-known being Lovedale Institution, and provision is gradually being made for a few Africans to study the professions in company with white students at the leading South African universities. The qualities of character and leadership shown by many of the graduates of these schools are a strong argument for a more liberal policy in racial matters, toward which many Christian leaders in South Africa are striving.

A second policy is that of Europeanization or assimilation. This policy sees nothing of value in the cultural heritage of the African and deliberately sets out to make him over in the likeness of a European of the ruling power. No one who at all appreciates the strength and vitality of the African cultural heritage would expect this policy to be very effective, and in fact it fails utterly. The African may become extremely fluent in French or Portuguese or English and still think in African terms. Patriotism toward the ruling power is essentially artificial; loyalty toward clan and tribe is bred in his bones.

A third policy is gradually taking form in certain British colonies and influencing Belgian and other authorities in growing measure. This is the policy of autonomous growth, which seeks to enable the African, individually and as a community, to make the transition from tribal ways to

new patterns of life by natural and gradual stages, retaining the largest possible measure of autonomy and freedom of choice in local government, social organization, economic development and community life.

This policy depends basically upon mass education of the people. It is commonly called, in its political aspect, the method of "indirect rule," since the patterns of local government remain effective, and the central authorities work through the local chiefs and councils rather than superseding them by appointed officers. The school is therefore crucial. It is not enough that the young children be taught the usual rudimentary subjects; the whole community must be encouraged to seek new light on many matters of common concern as problems arise, and practical programs of advance must be offered as the people are ready for them.

Concern for the whole community

In point of fact, the Christian school tends directly to such autonomous growth wherever it is true to its own highest function. If the government is committed to the same objectives so that the two agencies can work harmoniously together, a much more rapid and effective advance is possible; and such correlation, which in no way impedes the religious freedom of the school, is greatly to be desired in many parts of Africa. But whether with or without the blessing of government, the best Christian schools promote the general advance and well being of the whole community. This results directly from the Christian motives which impel their development and govern their programs.

Thus, for example, the Christian teacher approaches the African with a genuine interest in him—his life and viewpoints, his community and social organization, his beliefs and traditions and everything that has made him what he is. This makes for appreciation, understanding, confidence, and eventually comradeship. Yet this interest is not uncritical. As a Christian he applies a standard of judgment to what he sees and learns—the same standard which he applies to his own life and relationships. Furthermore, while he feels no call to impose his standards on the African (save as he may temporarily intervene to prevent needless suffering) he offers him the same power of self-criticism in the light of the Gospel which he himself enjoys.

In this, evangelical Christianity is fundamentally at variance with any policy or philosophy which proposes to determine from external *a priori* considerations what is good or permissible for the African: the Christian view is that in fellowship with others he will discover for himself what is good and permissible, when his mind and heart are illuminated by the light of God. In that light the African will learn progressively to reexamine the ways and customs of his people, and so they will be transformed into closer accord with the "mind of Christ."

The African church is actively engaged in this reshaping of society wherever it has come into being. Few would dare assert that without the inner compulsion of Christian conscience African society could so shape itself as to overcome the weaknesses of tribalism and emerge into effective participation in the life of the world. Actually the tens of thousands of African Christian teachers and pastors in the villages collectively exert very great influence for growth toward Christian motives and standards; and that

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"Human ability is not so great that any society can afford to waste a great segment of its potential capacities by foolish policies of suppression. As the African proves his capacity at any level, occasions must arise for his advancement to the next."

influence affects the entire community not merely the group who are professing Christians.

Concerned with the whole of life

In the second place, Christianity is concerned with the whole of life, not merely with selected phases of it. Hence Christian missions have traditionally made a threefold approach to African peoples; that of evangelization and preaching; that of education; and that of medicine. To these must now be added a growing concern with African agricultural needs and dietary deficiencies. Likewise the Christian forces are at grips with economic and social issues at many points: questions of just remuneration, the use and stewardship of money, the development of crafts and crops to provide sources of income, cooperation for community betterment, hygienic and public health measures, marriage and the status of women, and many other matters. Every such question involves knowledge of the concrete local situation in all its bearings, together with a profound understanding of the mind and viewpoint of the people concerned. They cannot be dealt with in general terms or from the outside; whatever help may be offered, the people themselves must finally make their own decisions and carry them out. But the Christian Gospel provides the impulse and suggests the aims to be achieved, and the Christian group within the African community provides the spearhead of initiative and social concern.

The school is the natural interpreter to the African community of the larger life of the outside world. Through the teacher and his books, and through his contacts with his own teachers and advisers, comes much of the knowledge by which the community may hope to solve its problems and satisfy its needs. Books are, in fact, only beginning to exert the influence in Africa of which they are capable. Only a small minority is yet literate; but even today it is no uncommon sight to find the whole village gathered together about one who reads aloud, nor to find that some idea from the printed page is being worked out and put into practice. If Africa's peoples are to advance as they should, this avenue of interpretation through the school and the book into the whole life of the people must be effectively used. The fullest collaboration of missions and government is needed so that the knowledge and resources of both may unite to serve the people through this channel. Radio, the moving picture and presumably television should also be powerful aids in this field of mass education, as soon as the technical problems of using them under African conditions are overcome.

Faith in the future

In the third place, Christianity does not accept any permanent limitation of the advancement or capacities of any people. It takes infinite faith to see in a filthy, disease-ridden Africa the potentialities of development which are there. It takes enormous patience to start with a group of children the long, slow task of teaching, from the very first

syllable, reading and writing and all that follows: especially if the teaching must be done in a strange new language which the teacher himself must first master. Yet from classes of African children thus laboriously taught by the earlier missionaries have come hundreds of teachers and pastors whose abilities are of the highest order, and they, in turn, are teaching tens of thousands of others. Yet, at any given moment, it is much easier to say that further effort and further advance are inopportune than it is to make the effort and the advance.

But the impulsion of Christian concern for others drives onward. Out of the primary schools which exist all over Africa have grown secondary schools and teacher-training institutions. Out of these have developed a few colleges and universities and others are contemplated. Professional schools in nursing and public health exist in rudimentary form at many mission hospital centers, a few of them have developed into schools approaching full professional status. Bible schools have arisen from the manifest needs of the missions for trained African leaders. Some of these are now theological schools of a high order, others are moving in the same direction. In these schools of all types there is a constant effort to adapt preconceived educational ideas to the actual situation and needs confronting the African leader today. Many of them train the worker's family, too, so that the witness of his home life may confirm and bear out the teaching he brings.

Even where policies of suppression limit the fields of activity open to Africans today, the schools are busy preparing them to use effectively whatever freedom they have, and to be ready for greater opportunities tomorrow. In the last analysis, the Christian university is the answer to the color-bar. Human ability is not so great that any society can afford to waste a great segment of its potential capacities by foolish policies of suppression. As the African proves his capacity at any level, occasions must arise for his advancement to the next.

A few years ago the industrial magnates in Congo reserved for Europeans all occupations which demanded an understanding of principles as against merely manual skills. When the war cut off the supply of technicians from Europe, Africans were at once found capable of filling many of the higher posts. In certain West African colonies the entire civil service is being opened to Africans equally with Europeans. Every such step arouses the gravest apprehensions in the minds of those who are not prepared to admit that Africans possess the capacities to assume these larger responsibilities of leadership. Sometimes, of course, there are individual failures, as with any other group of people. But the tendency is for Africans to show ever greater capacity in every sphere. With this will come a growing interest in shaping their own affairs and perforce a growing autonomy in the government of colonies now under European control.

Tremendous possibilities of conflict are latent in this development, but there are equally great opportunities for fruitful and harmonious cooperation between the races. It is the responsibility of Christians in Africa, in Europe, and in America to aid and support the African peoples as they move toward nationhood, to mediate the conflicts of interest and the misunderstandings which might create dangerous tensions, and to build with faith and courage an order of world freedom, understanding, and brotherhood in which the peoples of Africa may find their rightful place.

The war hits the early teens

By Clarice M. Bowman*

THIS ARTICLE is about our "youngest youth." Back yonder in a million homes, crowding the junior high schools, and roaming in the streets, are the younger brothers and sisters of the older youth to whom we look to "build a better world." "Too young for this, too old for that," these junior high age young folk are more than mere "in-betweens." In them, too, is our hope for the future.

But pick up almost any current newspaper or magazine, and what does one find? Headlines, stories, statistical reports telling one dark tale: *mounting tides of juvenile delinquency!* Back of each statistic or news account is a picture of destruction—destruction of young idealism and moral integrity.

The war is hitting the early teens. They may not be going off to C.O. camps or marching in uniforms. But they are fighting battles all their own—many of them on several fronts in their personal, everyday living. The tragedy is that so many of them are having to fight without sufficient understanding or help from those who ought to understand and help—their parents and their church leaders.

Life has often been compared to a ship, journeying across unknown waters. All of us these days are called upon to navigate turbulent seas. During early adolescence, the rudiments of navigation must be learned. As equipment, early adolescents may be said to need: (1) a gyroscope, to help them hold steady; (2) a rudder, to steer by; and (3) a turbine, to supply the power for moving forward.¹ How is the war hitting the early teens at these three centers of need?

1. A gyroscope, to help them hold steady

Normally, to "adulthood" means to get used to larger bodies, new feelings and impulses within and a rapidly-expanding social world without. One strives to become a *self*, acceptable to oneself and to one's fellows. This newly-fledged self leans strongly upon certain basic securities: the security of having a home base, where physical and affectional needs are supplied; the security of belonging to a group or groups, of counting in the eyes of one's fellows, of being needed; and the security of being able to achieve. But what is war doing to these erstwhile securities?

Take the home first. The physical routine of family life gets broken up. Johnny comes home from junior high school to find mother working as well as father—perhaps even on different shifts. Instead of the psychological (as well as nutritional) assurance of a warm supper, he must

make himself a sandwich alone. Or, if mother isn't working, she may be off on various service enterprises, perhaps all worthy in themselves. Yet Johnny is finding less and less to look forward to as he comes home . . . then why come home? Why not hang around the pool room with those older fellows?

Older brother has gone. He used to have time for a tussle or talk once in a while. Father and mother won't even talk about him much. They close up "like clams" when Johnny comes around. He thinks they know something he doesn't. He feels shut out. "Heck," says Johnny. "Don't they know a fellow my age is practically grown-up?"

Sometimes quick changes have to be made. The family moves overnight. All Johnny's buddies are left behind. In the new place, they treat him as if they thought him queer. Some adolescents find it harder than others to make adjustments and to achieve that needed sense of "belonging," even in a relatively stable social group.

In some places Johnny finds that school is not what it used to be, either. Some of his classes are bigger. Sometimes they run on shifts to take care of the crowds. With fewer teachers (and with them harassed by the added three "R's", raids, registering, and rationing), Johnny is voicing the left-out feeling of being swallowed up in groups when he says, "Why, she can't even remember my name, she's got so many."

Although Johnny is old enough not to let *things* count too much in his life, he experiences more vague uncertainty when he can no longer get as much film as he wants for his photography hobby. That worried look crossing mother's face as she listens to the radio registers itself strongly on Johnny's sensitized consciousness. His sky is now filled with planes; and although he achieves some sense of mastery from learning to identify them, they still bring a vague unease. In his favorite comics and magazines he finds pictures of stark brutality, destruction, people with inhuman-looking gas masks for faces. No wonder he wakes screaming in the night! Yet next morning will find him with his customary bravado.

The situation cries out. What can be done at such a time as this, to help Johnny and a million like him, to achieve some kind of "inner safety"—a gyroscope, if you please—that will help him navigate sturdily and steadily through the difficult waters before him?

a. *Stable and affectionate home life.* More important even than good nutrition is an atmosphere of affection, of mutual respect for each personality. As one girl said, "Home is a place where you have a place." Parents, no matter how busy these days, must find time to associate with their boys and girls, to let them be "in" on family plans, to confide in them, to talk things over with them—even fears and sorrows. A twelve-year-old girl complained that her mother didn't care for her father any more since he had gone away, because she would never talk about him. How much more healthful to share with the children, to assure them that the bonds of love hold, to face difficulties and fears together, and to lead them to accept feelings honestly and squarely. Family worship helps greatly.

b. *Keep beauty and appreciation in their lives.* Let church workers and parents provide beauty and comfort in classrooms and homes. Hobbies of boys and girls

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¹ The writer is indebted to Rev. Felix Manley for this metaphor.

should be stimulated. Drama should have a rich place in church programs with youth. Missionary study should help keep alive appreciations for the contributions of folk of all lands. Games and music from around the world should be a part of youth's heritage. Beauty helps nourish young spirits; and appreciations provide an enduring foundation for brotherhood practices.

c. *Use democratic group methods.* Why should not homes be laboratories for living, not alone democratically, but as Christians? Why should not church school classes of junior high boys and girls? Youth meetings? Summer camps? In these are immeasurable opportunities for guiding young persons so that they will *experience* and relish group fellowship, each helping towards ends important to the groups as a whole, each feeling needed.

d. *Steer them away from temptations too great.* Don't give them too big a load for their size gyroscope! Mary was a youngster of such promise—keen mind, ready enthusiasms, but too impulsive as yet. She was only thirteen. With her parents away from home most of the time, much unguided time on her hands, and an army camp close by, she got carried away with a false idea of patriotism; she sold herself to a uniform. Yet Mary had such high dreams of what she wanted to be. Many early teen-agers are finding employment that pays more money than they know what to do with. Recreational guidance for junior high boys and girls every day is urgently needed in many, many communities! Is this not a challenge to the Protestant churches to work together, pooling resources of leadership and equipment?

e. *Help them understand the dependability and love of God's ways of working.* If ever church workers and parents had an opportunity before them, it is now. Through worship, through quiet times of meditation in the out-of-doors, through unhurried discussions in classes, camps, and meetings, youth may open the windows of their minds and spirits to apprehend more about God. Not through logic alone can questions such as "Why doesn't God stop war?" be answered; gradually these youth must grow into deeper, fuller awareness of the way God works. In that understanding, and in a growing sense of partnership with him is the most potent source of security in life.

2. A rudder, to steer by

Provided such conditions as those discussed above are being met, young Johnny will have much that he needs for navigating difficulties. Yet he needs a chart and compass he can depend upon. How can he know what is right and wrong? If vandalism is sanctioned on an international level, why not in the public school? Hence fifty purses are missing one day from the girls' gym. In every church school class and meeting of youth, discussions should abound—until the difference between high standards and low becomes crystal clear. Youth need to be helped to work out specific codes for living, so they will know better how to make the decisions which confront them every hour of every day. Teaching must become clear-focused; it must encourage straight thinking on the part of every youth; it must provide resources and help so that they can work through to definite conclusions on their problems. They must be able to drive down pegs and say, "This is what we stand for."



In our "youngest youth" also is our hope for the future.

3. A turbine, to supply the power for moving forward

It is particularly urgent in these times, that early adolescents be guided to have high purposes for themselves, to choose goals which will challenge their noblest efforts. Dramatized starkly on the screen of world events is the response made by youth in dictator countries to the goals held up before them. It is characteristic of youth to want something to give themselves to, an assurance that they count in the world, some cause to work toward that will draw together the scattered pieces of themselves into wholeness, greatness.

Yet adolescents' all-out loyalties are dangerous. Motives may easily become confused, also. The appeal the church makes to its youth to serve the needs of others in acts of Christian helpfulness must not be confused with general "service psychology" sweeping the country. In the challenge of Christ, "are ye able?" to all-out Christian commitment to a life of sacrifice and love, is the greatest dynamo for purposeful living that humanity has known. Yet how often, in classes or youth groups in the church, do workers appeal to lesser motives—even to absurdities such as rewards? The early teens will take seriously something that calls for courage and stamina. They will accept disciplines of Bible reading and prayer. Have church leaders expected too little of them?

Yet their service action must be freely given, not ordered or forced—not even stimulated by group pressure. There must be no dividing lines between service in their home churches and communities and service stretching around the world. Missionary giving must be encouraged as never before, for the growing sense of world-brotherhood among boys in uniform, about which they are writing home, must be matched by a like sense of brotherhood in their growing younger brothers and sisters.

Parents and church workers must give more attention to worship guidance. Only as the young people find in Jesus' challenge an all-impelling sense of purpose will they be able to move forward confidently, even valiantly, and to grow as young selves capable of sharing partnership with God.

Stories of Advance



"THE ADVANCE has been endorsed and is being actively promoted by the Board of Education of The Methodist Church. The Council of Bishops of the Church, in their meeting in December, 1941, gave whole-

hearted endorsement to it. Since that time each bishop in the Church has given his personal written endorsement to the Advance. Many of these bishops are actively promoting Advance in cooperation with the executive secretaries of the boards of education of their annual conferences, their district superintendents and pastors. Excellent results are being achieved in the local churches of the annual conferences. . . .

"The Church of the first and second centuries grew because the followers of the Way 'out-thought, outlived, and out-died' their pagan contemporaries. 'The Lord added unto these Christians daily such as should be saved!' In their ministry of righteousness Christians 'turned the world upside down.'

"Go . . . Teach' is still a divine imperative. With the help of God we must reach the untaught people in our communities."

The foregoing quotations are from a recently published promotional manual, *Reach Every Person with Christian Teaching*, by Dr. John Q. Schisler, Executive Secretary of the Division of the Local Church of the Board of Education of the Methodist Church. With such leadership and promotion the Advance has gone far in this, the largest of our cooperating denominations. The following stories, selected from only five of the 110 Conferences of the Methodist Church, give concrete evidence of what is happening.

» The First Methodist Church of Shattuck, Oklahoma, is a church in a town of 1200 people. The town is what ordinarily would be called "over churchd." The Methodist church school last year had a total enrolment of 200, with an average attendance of 108. Shattuck is showing a steady decrease of population. In spite of that, the attendance at the church school shows an increase of approximately 20%. The pastor decided that the church was failing to challenge the majority of adults in the community. He began to plan a program of preaching and of activities that would enrich the lives of the people in the community. The result was that the entire town felt a new interest in the Methodist church. This interest was fostered by church visitors who canvassed the entire town. The church school program was made a study and discussion experience on Sunday morning; the preaching service was made the worship experience. Practically all of the children were already in church school. The increase in attendance has come from the adults who before had avoided the church school. In addition to the Sunday morning church program, this church is now carrying on a Sunday evening and weekday program for the people of the community.

» Trinity Methodist Church, Miami, Florida, opened in February, 1943, a Latin-American center for service men from the countries South of us where Spanish and Port-

uguese are the predominating languages. Hostesses who speak these languages are on duty every night. Social events, games, movies, are included in the program, and the Latin Mission pastor holds a service at the center every Sunday. Opportunity is afforded the service men for daily contact with fine Christian young men and women. . . . During Lent each department of the church school devoted thirty minutes of its Sunday morning session to a study of the church and a Christian's responsibility.

» Grace Methodist Church of Wichita, Kansas, began the promotion of the United Christian Education Advance by reorganizing its entire leadership program with the definite intention of improving its plans and methods. Study classes were held. This resulted in the revitalizing of the children's division. Outstanding workers' councils are held regularly with great interest in plans for improvement. Other departments also have been energized as a result of this series of study classes.

» Trinity Methodist Church, Tallahassee, Florida, has for a number of months devoted the inspirational period of the monthly meeting of the church school council to a discussion of plans for world peace. Like many others, this church has made special provision for service men and for industrial workers who have newly come to the community. One young adult group has assumed special responsibility for persons enrolled in the Vocational School.

» The First Methodist Church, Waynoka, Oklahoma, is in a town of 1500, where the population is increasing gradually. Last year the church school enrolment was 128 and the average attendance was 80. Both the enrolment and the attendance have more than doubled this year. The steps followed were these: (1) The entire town cooperated in taking a religious census. The local church groups then made constituency rolls of outside prospects and church members who were not attending church schools. (2) The prospects were listed according to the departments and classes to which they rightly belonged. On the basis of possibilities, goals for actual expected attendance were set. (3) The prospects were reached by personal calls, by telephone, cards, and letters. The pastor sent a personal letter to each home where there were prospects. (4) Absences were carefully checked and the absentees visited. (5) The church was made conscious of numbers by a record board that was posted prominently. (6) Several new classes were organized to take care of the increase, and plans were made to help the teachers with a training program that would increase their effectiveness.

» The First Methodist Church of Wellington, Kansas, has organized a parent-teacher group which meets monthly. This organization really functions.

» The First Methodist Church, Ponca City, Oklahoma, is in a town of 16,000 population. Last year the church school enrolment was 671 and the average attendance was 350. This year the attendance has increased on an average of 100 in the adult department. This increase has come about largely through looking into the actual needs of the people as a result of planning for a Church School Advance. The church and the church school services have been unified. The church service or worship service begins at 10:30, classes at 11:30, and people are out at 12:05. Emphasis is placed on the unity of the worship service and the teaching service. All age groups from the junior depart-

ment up attend the worship service. The rest of the age groups have an hour-and-a-half program outlined for workers and pupils. This program consists of supervised play, directed study and work, worship, and class work. They can do many things they never could before. The program is so arranged that about half of the teachers can attend the worship service every other Sunday. Families are urged to sit together. The attendance at the worship service has almost doubled.

» The First Methodist Church, West Palm Beach, Florida, has made a special effort to secure attendance by family groups at Sunday school and church.

» The First Methodist Church of Hutchinson, Kansas, has made a definite effort to reach young adults through elective courses on Sunday morning. As a result an ever-increasing number of young adults are attending and sharing in the work of the church.

» The Board of Education of the South Georgia Conference has developed, in connection with the United Christian Education Advance, a special report blank which is used in the second and third quarterly conferences. The questions are organized under *evangelism, education and cooperation with other denominations*. The district superintendents are giving active support and valuable data have been secured. The pastor of one circuit through the use of this blank discovered that only 30 per cent of the white people in his county were enrolled in Sunday school, and that only 40 per cent were members of any church. Similar situations have been uncovered elsewhere. This led to increased effort on the part of the churches to reach a larger number of people. In the Macon District a special attempt is being made to serve the large numbers of workers in war industries through visiting, cottage prayer meetings, and special services of various kinds. The bishop of the area, the district superintendent, the conference boards, and some of the national leaders of the Methodist Church are cooperating. The general purpose is to take the church and its ministry to the people rather than wait for the people to come to the church.

» Trinity Methodist Church of Jacksonville, Florida, reports that within a few months a young adult class has increased from six to almost eighty members.

» The First Methodist Church of Gainesville, Florida, reports the following items among others in its program of Advance. (1) The public school officials take an annual church school census through the schools at the time of the opening each fall, the Ministerial Association furnishing the cards, which are filled out by the school teachers. (2) The Gainesville Ministerial Association last fall sponsored a banquet for church school teachers of all Protestant churches during Christian Education Week. This will be an annual affair. (3) A plan has been made for establishing extension classes for persons in unchurched areas, to be taught by extension teachers from First Church. A church school of approximately 150 has been established in North Gainesville as a part of the Advance program. (4) A church school class has been established at the Wesley Foundation building for university students as an extension class from First Church. (5) The program of the Board of Education has been greatly strengthened by (a) sponsoring an annual institute in the field of character

education under the leadership of Mrs. Grace Sloan Overton, (b) sponsoring an institute on "The Bases of a Just and Enduring Peace" under the leadership of Dr. Chas. F. Boss, (c) a continuous program of interracial education and interracial projects. (6) A plan has been inaugurated for improving the quality of teaching in the church school by requiring all workers to be on an approved list.

» The First Methodist Church of Great Bend, Kansas, has taken the United Christian Education Advance seriously. It had three objectives in mind: (1) Attendance. Plans were made for systematic visiting and keeping in touch with absentees. As a result attendance at the church school on Sunday morning has reached the 500 mark. (2) Improving leadership. Definite plans were made for study classes and leadership training courses. This resulted in better teaching, more attractive worship services, and a more complete program in all departments. (3) Perfecting organization. A thorough study of the organization of the church school was made, with the result that the total educational program is organized according to disciplinary plan. More effective work is being done in the total program. The church board of education is functioning in a splendid way.

» The First Avenue Methodist Church of St. Petersburg, Florida, reports interesting plans of the church and church school for keeping in touch with service men, a membership survey in the youth division, cooperation of the music committee and the church board of education in the development of a children's choir, the appointment of a committee which is working in the area of home and parent cooperation, and a drive by the youth council for 100 per cent attendance during the summer months.

» The First Methodist Church of Jonesboro, Arkansas reports an interdenominational observance of Youth Week which included many interesting activities. This will be reported more fully in the December issue.

Christian mission on world order



PLANS ARE BEING COMPLETED FOR holding one hundred or more Christian Missions on World Order across the United States in the month of November. These missions are sponsored by six national interdenominational agencies and all major denominations. Teams of outstanding speakers have volunteered their services because of their great interest in world order and in mobilizing public opinion to bring about a just and a durable peace following victory.

Among those who have agreed to serve as speakers on these teams are: Dr. George A. Buttrick, Dr. Georgia Harkness, Bishop Ivan Lee Holt, Dr. Paul Hutchinson, Bishop Paul B. Kern, Dr. Halford E. Luccock, Dr. John A. Mackay, Dr. Justin Wroe Nixon, President Albert W. Palmer, Professor Liston Pope, Dr. Edwin M. Poteat, President Homer P. Rainey, Miss Ruth Seabury, Dr. Ernest F. Tittle and Dr. Henry P. Van Dusen.

The Missions are to last for a full day, each, with sessions from 9:30—12:15, 2:00—5:00, and 8:00—9:30. Provision is made for group sessions for ministers, lay people, and church school leaders for planning community action and ways of using available resources.

The following is a tentative list of the Missions as corrected to September 25. Other cities will be added. Local sources should be consulted for place of meeting and personnel of teams.

State	City	November			
Alabama	Birmingham	9	North Dakota	Fargo	8
	Mobile	10	Ohio	Cleveland	1
Arizona	Phoenix	10		Canton	2
Arkansas	Little Rock	15		Akron	3
California	San Diego	10		Columbus	4
	Los Angeles	11		Cincinnati	8
	Pasadena	12		Dayton	9
	Sacramento	16		Youngstown	10
Colorado	Denver	5	Oklahoma	Oklahoma City	9
Connecticut	Bridgeport	2		Tulsa	10
	Hartford	2	Oregon	Eugene	1
	Waterbury	2		Corvallis	2
District of Columbia	Washington	9		Salem	3
				Portland	4
Georgia	Macon	8	Pennsylvania	Reading	1
Idaho	Pocatello	4		Philadelphia	2
Illinois	Quincy	1		Lancaster	3
	Decatur	2		Johnstown	4
	Chicago	4		Greensburg	5
Indiana	Evansville	8		Wilkes Barre	5
	Indianapolis	9	Rhode Island	Erie	19
	Lafayette	10	South Carolina	Providence	1
Iowa	Des Moines	2		Columbia	5
	Iowa City	3		Greenville	4
Kansas	Topeka	8	South Dakota	Sioux Falls	1
	Wichita	11		Aberdeen	11
Kentucky	Louisville	19	Tennessee	Memphis	16
				Nashville	17
Louisiana	Shreveport	2		Knoxville	18
	New Orleans	11	Texas	Houston	1
Maine	Portland	4		Dallas	3
	Bangor	5		San Antonio	4
Maryland	Baltimore	4		El Paso	8
	Hagerstown	5	Utah	Ogden	5
Massachusetts	Springfield	1		Salt Lake City	8
	Boston	2	Virginia	Harrisonburg	8
	Lowell	3		Richmond	10
Michigan	Saginaw	3		Charlottesville	11
	Lansing	4		Roanoke	12
	Pontiac	5	Washington	Cities not yet definite	5-12
	Ann Arbor	7			
Minnesota	Minneapolis	9	West Virginia	Huntington	9
Missouri	Cape Girardeau	1		Charleston	12
	St. Louis	2		Fairmont	8
	Springfield	3		Parkersburg	10
	Kansas City	4	Wisconsin	Milwaukee	5
	Chillicothe	5		Eau Claire	10

It can't be done



BUT EDWARD R. NELSON, Associate Pastor of the Fountain Street Baptist Church, Grand Rapids, Michigan, says it can. A liberal downtown church fostering a noon day men's religious meeting and luncheon is a reality. Here is his story.

First a small group of business men were called together. They were asked to give a fair appraisal of the help derived from the speakers at the usual service clubs. They spoke of the knowledge gained from political and economic subjects discussed but were agreed they had received little religious help and inspiration. Herein, it seemed to me, lay the key to the validity and potential success of adding another noon-day meeting to an already overcrowded men's Service Club Schedule.

Scepticism as to numbers prevailed but agreement was reached as to the advisability of the attempt. The Lenten Season was logically chosen for such an adventure. We began with 35 men in attendance and reached an average of 100 men before Easter. Among the subjects assigned to local clergymen under the general theme, *Helps for Victorious Living*, were: *Reaching a Drastic Decision*, *Living Under Suspicion*, *Clashing with Accepted Traditions*, *Testing Friendship*, and *Accepting the Will of God*.

Easter time witnessed a unanimous vote by the men, not merely the committee, to continue a similar religious series. Their wish was fulfilled and continued until the summer months necessitated the closing of our kitchen facilities.

The fall season of 1942 brought an oft repeated question. "When do the men's luncheons begin?" There was no alternative. October first saw the resumption of these meetings which have continued uninterrupted until the present writing.

Visiting clergymen from every major Protestant denomination as well as a Catholic priest and a Jewish rabbi have addressed this body. The cooperation of ten neighboring churches has now been secured.

Four major factors markedly contributed to the success of this continuing program:

1. The speakers have all sensed the sincerity of the men assembled and have been inspired to speak their convictions concerning personal religion and its many social applications.

2. We begin on the split second of 12:15 P.M. and never to date has a speaker exceeded the adjournment hour of 1:15 P.M.

3. This is not a group operating under "forced draft." There are no high pressure methods to secure attendance—no cards, no letters; merely the good word spoken from man to man has assured its growth.

4. Here is represented a truly Christian fellowship. Many men attend who can afford no other service club. They speak of this luncheon as "their" club.

Within this ever enlarging circle industrialists, bankers and professional men, as well as "the butcher, the baker, the candle stick maker," have found help and inspiration to face the overwhelming problems created by an all out war effort. For a moment these men can be quieted and hear the "still, small voice." Here it is evident they have found a source of deep strength or they would not return week after week.

New Testament read in one day



EMPHASIS ON BIBLE READING was dramatized in a most effective manner by the Portland Avenue Christian Church of Minneapolis on a recent Sunday, when the entire New Testament was read through in

one day. The plan is suggested here as a possibility in connection with Universal Bible Sunday, December 12. The story is told by the pastor, Forrest L. Richeson.

Plans for the day were made by the church's committee on Christian education, Miss Orla Johnson, chairman. The day was designated to further the church's participation in the United Christian Education Advance by stimulating its members to make greater use of the Bible in their personal lives and homes. To aid in this purpose, in addition to a special bulletin which included the schedule of readers for the day, two folders were given each person attending: "Ways to Read the Bible" and "The Bible in the Home." These were secured through the American Bible Society.

Following a prayer by the minister, Forrest L. Richeson, the reading began promptly at 5 A.M. with 15 persons in attendance. Mrs. Ralph Susman, mother of three children, including a one year old baby, volunteered to be the first reader. All who participated throughout the day were volunteers and they included young people of intermediate age up to adults, the oldest reader being Dr. George D. Haggard, an elder of the church, who is eighty-three.

Sixty-six different persons took part in the reading, each sharing a period of fifteen minutes. Several read twice because of the length of time required, which was a little over 18½ hours. The reading concluded at 11:56 P.M. with the day being ended by a prayer.

The reading was interrupted at 11:15 A.M. for the weekly communion service.

The reading throughout the day was consecutive as well as continuous, except for the "Sermon on the Mount," chapters 5, 6, and 7, of Matthew, which were read by the minister in lieu of a sermon in the period just before the noon-hour.

Six persons were present throughout the entire reading. For the most part the people came and went throughout the day, with many being present for several intervals of the reading. Many visitors from the community attended. As was to be expected the peak attendance was reached during the usual church hour.

One feature of the day was an exhibit of interesting Bibles. Different modern and ancient translations were on display as well as different language Bibles. A Braille Bible for the blind proved of special interest, as did hand-made scrolls of the Hebrew law. A number of Bibles were shown because of their significance with events within the church or the lives of members of the church.

One marvel, to me, was the fine quality of the reading, considering the fact that no one knew where he would be required to read and thus had to read without any rehearsal. Every reader seemed personally to profit tremendously from the experience. Our church leaders felt the day, though unusual, was most worthwhile, because of the reverence and dignity with which it was carried out.

Christmas come true

A Christmas service for the church

By O. Herschel Folger*

SO MANY PEOPLE in so many churches say: "We should like to have an effective Christmas worship service which would include the music and the offering and the sermon and in which all ages could participate. Our difficulty is that our people are so busy we can't persuade very many to be in a program if it takes much work."

The following service was produced with no rehearsals whatever. The choir and soloists prepared their numbers; the members of the cast were given brief instruction; and that was all. One complete rehearsal would help everything go smoothly but no more would be necessary.

The purpose of the production is to provide a service for worship which will make the "first Christmas" actually live in the hearts and lives of all.

Setting

The regular church sanctuary may be used without scenery or with simple scenery as desired. Center front, on the chancel or platform, is placed the manger. This may be covered with a cloth or screen until the lights are out. There should be space around it for the characters in the Christmas story. (See directions at end for lighting.) If the choir loft is above the platform at the front, the small angels may lean over the rail, with the other angels higher. If there is no elevated space at the front, the children may stand in a semicircle back of the manger on the same level, with the angels behind them.

Characters

Readers. One person may, if desired, read all the Scripture and poetry. However, it is preferable to have two voices alternating, as indicated, to add variety and interest. The best possible voices should be used.

Mary should preferably be someone who can sing the lullaby, though someone in the choir can do this if necessary.

Joseph, the Shepherds, the Wise Men. Simeon, who has the only speaking part.

Anna
Angels, and Children may be used in whatever number is desired.

The costuming should be conventional. (Directions were given with the Christmas play in the October issue of this magazine.)

It is not necessary that the cast be experienced actors but it is needful that they do their parts sincerely, thoughtfully and wholeheartedly. Care should be taken that the "picture" when all are on the stage may be as beautiful and well balanced as possible: the brilliantly lighted manger and family in the center, surrounded by the colorful costumes of the other characters and the pure white of the angels.

The Service

ORGAN PRELUDE: "Christmas Eve," by Malling

* Minister, the First Friends Church, Whittier, California.

FIRST READER: Matthew 2:4-6 (Either King James or American Revised Version may be used for the readings. In the first sentence say "Herod" rather than "he.")

SECOND READER:
Can that first Christmas come today?
How can we make it so?
Judea was so far away
Two thousand years ago.

So far in time, so far in space,
So far by mile or year—
Can we today behold his face,
We of the now and here?
No angels bid us never fear;
No shepherds hear them sing;
No wise men with their gifts draw near;
No stables house a King.

That was a wondrous time, we know;
Can ours be swayed today
By what transpired long ago,
So many leagues away?

How can a Baby there and then,
As Scripture writers say,
Bring peace on earth, good will to men,
New Bethlehems today?

—O. H. F.

CONGREGATION: Carol, "O Little Town of Bethlehem"

FIRST READER:
"But as for me I know that my Redeemer liveth,
And at last he will stand up upon the earth."
"I know that my Redeemer lives,"
So Job proclaimed of old.
The Christ Child in the manger gives
Eternal truth retold.

SOPRANO SOLO: "I Know that My Redeemer Liveth," from the *Messiah*, by Handel

SECOND READER:
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.¹

FIRST READER: Isaiah 40:1-5

TENOR SOLO: "Comfort Ye, My People," from the *Messiah*, by Handel

SECOND READER:
"Oh, comfort ye," the prophet said,
Make highways for our God,
And through the wilderness we tread
The path the Savior trod.
(The house lights are turned off.)

FIRST READER: Isaiah 40:9-11.

CONTRALTO SOLO: "He Shall Feed His Flock," from the *Messiah*, by Handel.

SECOND READER:
Tonight in little churches of the earth,
And in the great cathedrals, arched and dim,
We gather to commemorate a birth;
We see His star . . . and come to worship Him.
The centuries take toll of many things;
The false gods fail, their strange creeds prove untrue;

But steadfastly above us, one star shines,
The old, old story still is ever new.
Lord, in the wild disorder of our years,
When paths are tangled and the way leads far,
Although our eyes are blurred by many tears,
We still can see the glory of thy star.
Should all else fail us, Lord, still let us see
The star ahead that leads at last to thee.

(—GRACE NOLL CROWELL)²

SOPRANO SOLO: "Cantique de Noel" ("O Holy Night") by Adam.

FIRST READER: Luke 1:46-55. (*Violin plays during the reading and continues with organ a short time afterwards.*)

VIOLIN SOLO: "Ave Maria," by Gounod (*Joseph and Mary take their places at the manger, in the darkness, after the reading and during the continuing music.*)

FIRST READER: Luke 2:1-7

MARY: *A flashlight in the manger comes on and shines in Mary's face as she sings.*
"Sleep, My Little Jesus," by Gannett-Beibel.

FIRST READER: Luke 2:8-12, 15-18.

(*Dim footlights on; bright spotlight on manger.*)

CHOIR: "Silent Night," Second stanza of "Holy Night," followed by stanza 2 of "Angels, from the Realms of Glory."
(*Shepherds come down right aisle during singing, kneel briefly, and take their places about the manger.*)

SECOND READER:
Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little Child;
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.
(—Author unknown)

READER: Luke 2:13, 14.

(*As the Choir starts to sing the ANGELS and CHILDREN come into the choir loft and line up in front of the choir. Full lights on manger, angels and children.*)

CHOIR: "Angels from the Realms of Glory," (first stanza).

CHILDREN'S CHORUS: "Hark the Herald Angels Sing," (first stanza).

CHOIR: Women in choir sing stanza 3 of "Hark the Herald Angels Sing" as the children and small angels kneel and look over the railing at the manger, other angels remaining back of them.

FIRST READER:

(*SIMEON comes from left door during reading, bows or kneels, recites Simeon's words at proper time, then takes his place nearby.*)

"And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.

"And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms and blessed God and said:—"

(Continued on page 36)

¹ From "The Eternal Goodness," by John Greenleaf Whittier. Used by permission of Houghton Mifflin Company.

² "We See His Star," published in *International Journal*, December 1933.



Worship Programs



December

THEME FOR DECEMBER: *Christmas, the Birthday of Jesus.*

To the Leader

Christmas this year will see sadness and sorrow in many homes. There will be those adults who will not be able to overcome their grief and anxiety even for the sake of the children, and Christmas will be overlooked. It will be up to us in the church and the church school to save Christmas for the children in all its wonder and beauty and its opportunities for loving and giving.

We can also help them to understand that "peace on earth, good will toward men" is not just a song but something to work for right now. Friendship made with community and racial groups should be carried over into this month. The leader might ask, "Shall we ask our Negro friends to help us?" See the suggested activities as to how they might work together. The more children of racial and community groups work together the sooner they will come to understand that "we all need each other." Too often we "do for" other groups, rather than "doing with" other groups. Cooperating with other racial and community groups will bring about a feeling of fellowship and teamwork and appreciation of the contributions others make.

If possible the leader will send into the homes suggestions for Christmas in the home. These might include patterns for table and window decorations, simple gifts, songs the children are learning and suggestions for family worship.

As leaders we will not forget the sadness and tragedy of the people of the world. It is our sorrow too, but we will remember that love and beauty are ever present and we will reach out and bring this love and beauty to our children at this Christmas time.

Motion Pictures

Christmas Pictures suitable for all departments.

When Jesus Was Born. 1 reel (15 min.) Silent, 16mm. \$2.25. (Prices December 1-15, \$2.80; December 16-31, \$3.40.) The background of life in Palestine at the time of Jesus' birth, closing with nativity scenes. (From "I Am the Way" series.)

The Boyhood Home of Jesus. 1 reel (15 min.) Silent, 16mm. \$2.25. (Price December 1-15, \$2.80; December 16-31, \$3.40.) Contemporary scenes of the part of Palestine in which Jesus lived as a boy, showing typical things that boys would see and do. Closes with a brief scene of the boy Jesus with his mother.

In Hallowed Paths. 1 reel (15 min.) Silent, 16mm; \$2.00. (Price December 1-15, \$2.80; December 16-31, \$3.40.) Present day scenes in Palestine associated with outstanding events in the life of Jesus arranged in the chronological order of the events. Following each sequence appears a reproduction of a well known painting portraying the event.

Child of Bethlehem. (20 min.) 16mm. Sound. \$6.00. (Price in December, \$12.00.) The Cathedral Films production of the nativity story.

Primary Department

By Ellen E. Fraser*

A Saviour Is Born. (30 min.) 16mm. Sound. \$10.00. (Price December 15-31, \$15.00.) The nativity story, beginning with the prophecy of Micah and continuing through the journey of the kings. Attractive color helps to make up for a rather long drawn out story.

Available from the Religious Film Association at member denominational book stores or at 297 Fourth Avenue, New York 10, N. Y.

Activities That May Lead to Worship

1. Working with community or racial groups; planning and conducting a Christmas service of worship; dramatizing the Christmas story; planning and giving a party to a group of children in a defense area; saving together to buy a picture or books for children in a defense nursery; making Christmas cards for children in a Japanese re-location center; making Christmas cards for members of the armed forces in the hospitals; saving together for China Relief, Greek War Relief or the American Friend's Service Committee.¹

2. Recalling songs and stories and poems as the children look at some of the famous Christmas pictures or arrange a crèche.

3. Making Christmas stained glass windows for the worship center. Making the worship center beautiful with greens and candles.

4. Making a Christmas litany or a poem.

5. Reading Christmas stories in books written especially for primary children.

6. Making a poster, Christmas in Many Lands, on which are pasted pictures of the way others celebrate Christmas. As the children make this poster the wish should be expressed that the time will soon come when the people of the world can practice these lovely customs again.

7. Dramatizing the story, "A Family Finds They Have Something to Give."

8. Making a picture map of the world as a neighborhood, showing people of many lands and airplanes and radios.

Additional Worship Materials

STORIES:

"Little Gretchen and the Wooden Shoe" November, 1930, *International Journal*.

"Little Piccola" in November, 1940, *International Journal*.

"Loving, Giving" in *Primary Story Worship Programs* by Mary K. Berg (George H. Doran Co.) 1924.

"Christmas and the New Year in Kaba" in *Primary Worship Guide* by Jeanette E. Perkins (Pilgrim Press).

POEMS:

"Then and Now" by Nancy Byrd Turner

*Director of Nursery, Kindergarten and Primary Departments, Madison Avenue Presbyterian Church, New York City.

¹ Send for booklet "American Refugees" 50 cents, to Committee on Educational Materials for Children, 20 South Twelfth Street, Philadelphia, Pennsylvania.

in *Seeking the Beautiful in God's World* (Richard Smith, Inc.)

"Far Away in Old Judea" in *Song and Play for Little Children* (Pilgrim Press).

"For the Christ Child's Sake" in *Sing, Children Sing* (Abingdon Press).

"The Glad Time" in *Sing, Children Sing* (The Abingdon Press).

"The Crèche" by Alice Gregg, November, 1937, *Journal*.

CHRISTMAS SONGS can be found in many hymnals and books of Christmas Carols.

"Come Softly, Tread Gently" and "Away in a Manger," German.

"The Rocking Carol," Czechoslovakia.

"Bring a Torch, Jeanette, Isabella," France.

"Merry Christmas Time Is Coming," Sweden.

"Kolyada, Kolyada," Russia.

"The Friendly Beasts," England

"Silent Night," Austria.

HYMNALS:
Sing Children Sing, Thomas, Abingdon, 1939.

Primary Music and Worship, Westminster Press, 1930.

Song Friends, Blashfield, The Vaile Co., 1931.

Songs for Little People and Song and Play for Children, Pilgrim Press.

December 5

THEME: *Christmas is the Birthday of Jesus.*

PERIOD OF FELLOWSHIP: Recall with the children what they have learned about God's laws of love and kindness. Sing the song, "Not Too Far for Loving"² and refer to service project.

LEADER: Let us listen to the music of a very lovely song that will remind us of someone and a very special time of the year.

PRELUDE: "Silent Night"

LEADER: Yes it reminds us of Jesus and of Christmas, his birthday. Let us sing it.

HYMN: "Silent Night"

LEADER:

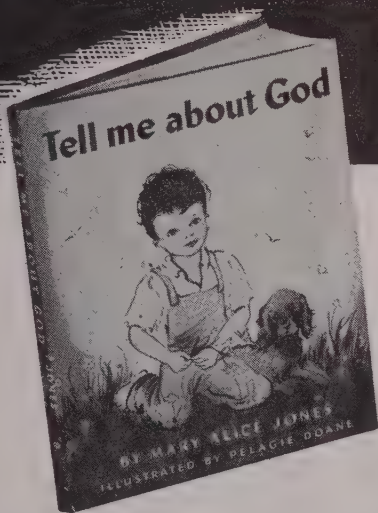
It is a lovely song and it tells the Christmas story. Why do we celebrate Jesus' birthday? Yes, because of what Jesus said and did when he was a man. He practiced God's laws of love and kindness more than anyone else. Let us look at pictures that will remind us of some of the things he said and did. (*Show pictures of Jesus loving and helping and let the children make comments and tell the stories.*) Jesus not only told people about God's laws of loving and kindness, he practiced them himself. Ever since that time people have been discovering that Jesus was right about those laws. They have found that you can't be selfish and do as you please without making others unhappy. Now we are learning that the people of one country can't be selfish and do as they please without hurting people all over the world. Our world is now like a great big city. Airplanes take us over the seas and the radio tells us what is happening far away almost as soon as it happens. The people of the world are our next door neighbors. Jesus said that one of the most important laws was "to love

² Sing, *Children Sing*, Thomas, Abingdon, 1939.

International Journal of Religious Education

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our neighbors as we love ourselves." It was true then and it is true now. When we forget the law and forget our neighbors we bring about wars and unhappiness and suffering. Do you wonder that people the world over love Jesus and celebrate his birthday? As we look at these pictures let us sing the song that tells about what Jesus did.

HYMN: "When Jesus Walked this Earth of Ours"²

LEADER: Now let us look at some of the lovely pictures artists have painted of the story of his birth. (*Show pictures of Nativity scenes.*)

HYMN: "Away in a Manger" or "Come Softly, Tread Gently"

PRAYER:

O God, there have been times when we have been unkind and have forgotten to show love and kindness to others. We know that you forgive us and we will try to be more thoughtful of our friends and neighbors. We are glad that Jesus taught us so much about you and your love. Help us at this Christmas time to think about our neighbors and how we can show them your love and kindness. Amen.

HYMN: "Silent Night"

December 12

THEME: *The Whole World Loves Christmas*
PERIOD OF FELLOWSHIP: Ask the children to tell of their plans for celebrating Christmas. Refer to these plans of working and planning for others as the best ways to celebrate the birthday of Jesus.

PRELUDE: "Lullaby," Brahms.

SCRIPTURE: Luke 2:1-18

HYMN: "Silent Night"

LEADER:

Christmas is a time of happiness and of laughter and fun. Christmas is a time of singing, of stories and beautiful music. So much of our Christmas fun and songs and stories and music have come to us from other lands. The song "Silent Night" is from Austria. Do you know of other songs or stories or ways of doing things that have come to us from other lands? (If a group of children have made a picture chart telling of the ways Christmas is celebrated in other lands, ask them to show it now.)

HYMN: Sing the songs the children suggest. See list under Additional Worship Materials above.

LEADER: In many of these countries there is much sadness and sorrow because of the war. Perhaps they cannot do all of the things they have always done at Christmas time, but I like to think that there is something they can do to celebrate Christmas. The story I am going to tell you will help you to know what it is.

STORY:

A FAMILY FINDS THEY HAVE SOMETHING TO GIVE

Greta and Peter and their mother lived in a cottage in one of the smaller countries of Europe. Greta was seven years old and Peter was nine. They both had blue eyes and golden hair. Their father had been away fighting in a nearby country for a long time. Peter took his father's place in the home and did the many chores his father used to do. Greta took care of the cottage, for their mother worked in the small factory in the village.

It was the week before Christmas and the

three of them were eating their simple evening meal.

"Mother," said Greta, "what are we going to do for Christmas this year? Will father be home?"

"No my child, your father will not be home," said mother. "There was little for last Christmas but this year there will be less. We are all so busy and there is so much to do. I had forgotten about Christmas and that it was so near."

"But isn't there something we can do for Christmas?" asked Peter. "Father loved Christmas. He used to let me help him find the tree and as we carried it home we would sing all the way. Father taught me many Christmas songs."

"Yes," said mother, "your father loved Christmas as did his father before him. Always at Christmas the neighbors gathered in our cottage and your father would read to them the Christmas story and lead them in the Christmas songs. Then we would exchange gifts and sit down to a feast. The neighbors miss him too; he would cheer their sad hearts."

All three were quiet for a moment remembering the happy Christmases when father was at home. Suddenly mother smiled. "But we can celebrate Christmas," she said, "Christmas is not all feasts and presents. Christmas is a time of remembering Jesus and his great love for all. Let us find a time when our neighbors are not all busy and we will invite them to gather in our cottage. Peter, you can cut the wood and light the fire. Greta you will clean the house till it shines and I will read to them the blessed Christmas story of the baby Jesus and his lovely mother and together we will sing the Christmas songs."

Greta and Peter jumped up from the

table and ran to their mother and hugged and kissed her.

"I will start cutting the wood tomorrow," said Peter. "We will have a big fire, the biggest ever."

"And I will start the cleaning so that by Christmas the house will shine. Oh mother," said Greta, "we are going to have Christmas after all. I am so glad."

"Yes," said mother, "I too am glad. I am glad that we remembered that Christmas is the birthday of Jesus, a time of loving. I am glad that we are going to share his birthday story and his birthday songs with our neighbors."

PRAYER: O God, we are glad for the people who wrote so many lovely songs and stories about Christmas. We hope the people of war-torn lands will remember these songs and stories at this Christmas time and share them with each other. O God, help us and people everywhere to be brave enough to stand for the right and the brave and loving thing to do, so that after this war is over people all over the world will celebrate Christmas again with laughter and fun and all the lovely things that go with Christmas. Amen.

HYMN: "Away in a Manger"

December 19

THEME: *Christmas in Music, Story, Poetry and Song*

PRELUDE: "Cradle Song," Hauser

POEM:

Let's sing a song for Christmas³
About a lovely star,
About wondering shepherds
And three kings from afar.

HYMN: "Silent Night"

Let's read a poem for Christmas
About a little child,
And a sweet-faced mother,
Who at the baby smiled.

POEM: Read the words of the hymn, "Come Softly, Tread Gently"

HYMN: "Come Softly, Tread Gently"

Let's tell a Christmas Story
Of how this child grew to be a boy and then a man,

And that he said that loving one another,
Was part of God's great plan.

Show a nativity picture and pictures of Jesus as a boy and as a man and let children retell stories and sing songs that the pictures remind them of, such as "Long Years Ago in Palestine,"² "When Jesus Walked This Earth of Ours."²

Let's show our love this Christmas
To friends near by and far away,
Let's plan secrets and surprises,
To share on Christmas day.

E. F.

DEDICATION OF CHRISTMAS GIFTS

PRAYER: O God, may these gifts of ours tell others of your love. We are thinking now of the people of the world, may each one find some Christmas joy. Amen.

HYMN: Sing a familiar Christmas song.

December 28

THEME: *Christmas is Not for Just One Day.*

Make this service a time of fellowship and worship through the singing of Christmas songs. The story, "A Family Finds Something to Give" might be informally dramatized, with all taking part.

SCENE 1. Peter and Greta and their

³ Used by permission of the Baptist Board of Publication.

mother at the time of the evening meal, talking about Christmas.

SCENE 2. Christmas Day. Peter builds the fire and Greta is finishing the cleaning of the house. Mother comes in with a few branches and arranges them on the mantle.

SCENE 3. The neighbors gather in the cottage and are greeted by Peter and Greta and their mother. Mother reads the story and then all sing Christmas songs.

The following poem, made from the thoughts of a group of children about Christmas, can be used at the close of the service to start the children thinking about keeping Christmas every day.

Christmas is a time of happiness,
Of loving, and giving, and sharing.

Junior Department

By Bettina I. Gilbert*

THEME FOR DECEMBER: *Good Will in Action*
For the Leader

Each service for this Christmas month is designed to bring about definite Christian action to meet needs in the home, the community and the world. Christmas joy can be most real as it finds expression through acts of service and helpfulness to others. The Babe of Bethlehem gave everything he had, even life itself, to prove to us that life gains purpose and significance only as we spend it in service to others.

The first service should result in each junior's planning to honor the Christ Child through worship and sharing in his own home. The second should find expression in definite plans to minister as a department to shut-in members of the church or to community groups, homes for aged, Christian centers or hospitals. The service on Christmas Sunday should be planned by the group to be shared with their parents, who would be special guests on that morning. Different classes could be assigned responsibilities for the various sections of the service. There should be at least one rehearsal so that the participants will sense the beauty and reality of the Christmas story. The costuming and setting should be simple and dignified. Invitations may be sent to the parents and every effort made to make it a joyous sharing of the greatest story ever told. The last service would be made more meaningful if the offering on that morning could go for world relief or for evacuees or refugees in this country.

Motion Pictures

See Primary Department, above, for Christmas films.

Fourth Sunday. As We Forgive. 1 reel (15 min.) 16mm. Silent, \$1.50. How, through his own error, a junior boy learns to forgive and have "good will" towards playmate who has accidentally lost a valuable stamp of his.

Available from Religious Film Association at member denominational book stores or at 297 Fourth Avenue, New York 10, N. Y.

December 5

THEME: *A Real Christmas*

* Director of Christian Education, First Baptist Church, Seattle, Washington.

Christmas is a time of singing and
Of bright holly berries, candles,
And brightly dressed Christmas trees.
Christmas is a time
Of laughter and fun.

But most of all
Christmas is a time of remembering;
Of remembering Jesus,
And how he worked along with God.
A time of remembering of how we too
Can work together
To make others happy.
Christmas is not for just one day,
It is every day,
For every day there is work to do
And someone to make happy.

E. F.

PRELUDE

THEME THOUGHT:

Christmas is a home night
A precious night to me,
A roof beneath the starlight,
A candle and a tree.

HYMN: "Fairest Lord Jesus"

SCRIPTURE RESPONSE OF PRAISE:

Leader: "O sing unto Jehovah a new song!
Response: "For he hath done marvelous things.

Leader: "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder.

Response: "And his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

Choral Response: Refrain to "O Come, All Ye Faithful"

STORY:

THE HOME THE STAR SHONE ON

"Janie, you know what, it doesn't seem like Christmas this year at all."

"I know it, Jimmie. We've gone through all the motions of Christmas but it just doesn't seem the same. My presents are all wrapped and my cards are all ready to send and the tree is trimmed, but something is lacking. What do you suppose it can be?"

"Why I guess it's partly because Tom's overseas and Mom seems so worried over him. It just can't be the same without his being here, can it?"

"No, Jimmie, it can't and then Dad is so busy at the office that we scarcely see him any more. Goodness me, there's so much trouble in the world everywhere. I guess we'll just have to make up our minds that this Christmas will have to be different."

"Yep, I guess we will," agreed Jimmie solemnly.

Now it so happened that Grandmother had overheard this conversation of the twins and she was troubled indeed. As always when things bothered her, Grandmother turned to her Bible and found herself reading about the Babe of Bethlehem who brought hope and good will into the world.

As she finished she thought: "Why, of course, the star still shines in this darkened world of ours, and it is still calling us to come and worship the Christ Child. Thank God we can still do that. This Christmas is going to be different for the Martin family but it's going to be a *real* Christmas."

In the light of that star Grandmother began to lay her plans. First she made Mother promise that the whole family would spend Christmas eve at home and that they would invite some service men or strangers to come in too. Then she asked for a corner of the living room which was to be her own special preserve with no peeking behind the screen.

After which she had a long secret session

with the twins, enlisting their services in making this Christmas real. Jimmie spent much of his time in the cellar pounding away as he worked out his share of the secret plans, while Janie spent all of her spare time in Gram's room. They were both fairly bursting with importance over their secret activities and as they worked, even Mother and Dad began to feel a bit of the old joy and excitement of Christmas stealing into their home again.

At last Christmas eve came, Mother and Dad and their guests, all very much mystified, gathered in the living room in chairs which had been placed in front of Grandmother's corner. Suddenly the lights went out and the strains of "O Come, All Ye Faithful" came from the direction of the stairs. The twins and Grandmother marched slowly and with great dignity over to their corner and as they completed the refrain, "O come, let us adore him, Christ, the Lord," Jimmie removed the screen.

There before them lay the loveliest manger scene imaginable, with figures fashioned by Jimmie, clothed by Janie and arranged by Granny. As Jimmie read the story of the first Christmas from Luke 2, it seemed to all present that they too were hastening with the Shepherds to worship the Babe, to give him their lives and devotion.

When Jane finished singing "Away in a Manger," they all bowed their heads and with one accord prayed that the light of that same star of good will would find its way into the hearts and homes of folks the world over. And somehow they all knew that Tom was worshipping with them too.

SILENT PRAYER: (While pianist plays "Away in a Manger" suggest that each junior pray his own prayer that in more hearts and homes than ever before the Christ Child will be worshipped this year.)

DISCUSSION:

Can we not join with the Martins in making Christmas real in our homes this year? (Let the children tell of things they have done in previous years and then make a list of some of the things they can do this year, i.e., make a creche, plan a service for Christmas eve, have a lighted candle in the window, make gifts for parents, etc.)

HYMN: "As With Gladness Men of Old,"

Verses 1-3

OFFERING

PRESENTATION: As the ushers come forward to present the offering, have two Juniors unveil the creche which has been previously arranged as the worship center.

RESPONSE: Refrain of "We Three Kings of Orient Are"

CLOSING PRAYER

December 12

THEME: Gifts

PRELUDE

THEME THOUGHT: "Sir, we would see Jesus" **HYMN:** "We Would See Jesus"

The greatest gift in the world is the gift of life. God gave the life of his Son to the world and Jesus used that life in helpful service to all. This hymn beautifully portrays how he used that gift of life and calls us to make our lives count in service and helpfulness too.

SCRIPTURE: The Juniors might want to look up Scripture passages that would illustrate each verse. If appropriate pictures are available they may be used with the Scripture. Verse 1—Luke 2:1-20; Verse 2—Luke 2:52; Verse 3—Matthew 5:1-11; Verse 4—Mark 2:1-5, 11-12.

DISCUSSION:

"Shop early! Only 13 more shopping days

until Christmas!" These are familiar words in our newspapers and stores these days. No doubt you have heeded it and have your shopping all done. We could have a fine time talking together about gifts we are going to buy or have already bought. But we want to talk about a different kind of gift this morning, a gift that money cannot buy. It is a gift that was given to us in order that we might share it with others. What is it? Yes, the gift of life, of love, of friendliness and helpfulness toward others.

Let's look right around us now in our own neighborhood, church or school and see if we can't find some person or persons who need that sort of a gift. (After a brief discussion have your service commission report on one or two needs that they have discovered and then let the department decide which need they want to meet. Work out your plans in detail and assign definite responsibilities to your service commission and classes.)

HYMN: "Once for Us a Boy Is Born," Verses 1-3

STORY: "Poor Folks,"¹ "Finding Christmas,"² or "The King Came."³

SENTENCE PRAYERS: (Have some members of the group prepared to offer brief prayers that Christmas joy may come to the children of the world, to the men in service, etc.)

HYMN: "There's a Beautiful Star"⁴

¹ By Rebecca Rice, in *The Elementary Magazine*. Reprinted in the November 1941 *International Journal*, page 24.

² By Mary C. Odell in *The Story Shop*. Reprinted in the November 1941 *International Journal*, page 22.

³ By Ethel Tilley, in the November 1940 *International Journal*, page 27.

⁴ Found in *The New Hymnal for American Youth*.

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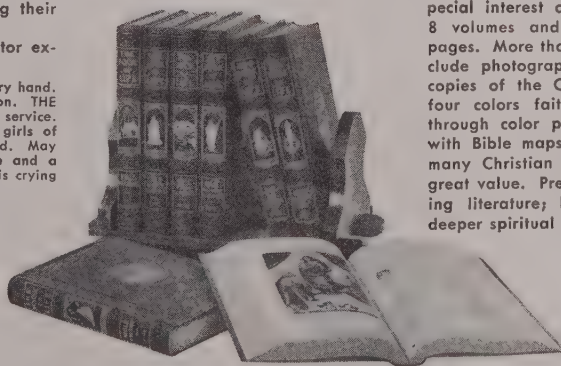
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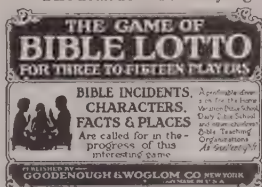
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The rich may bring their wealth;
And some may bring their greatness;
And some bring strength and health.
We too would bring our treasures
To offer to the king;
We have no wealth or learning;
What shall we children bring?

We'll bring the little duties
We have to do each day;
We'll try our best to please Him,
At home, at school, at play:
And better are these treasures
To offer to our King
Than richest gifts without them;
Yet these we all may bring.

Presentation of Gifts
Response: "Joy to the World! the Lord is Come"

BENEDICTION

December 19

THEME: *Come and Worship*

INSTRUMENTAL PRELUDE: "Silent Night, Holy Night"

THEME THOUGHT:

"Behold, I bring you good tidings of great joy, which shall be to all people;
For there is born to you this day in the city of David
A saviour, who is Christ the Lord."

HYMN OF JOY: "There's a Song in the Air"

THE SHEPHERDS COME AND WORSHIP

1. *They hear the good news*

HYMN: "Hark, the Herald Angels Sing"

SCRIPTURE: Luke 2:8-14 (Do not try to pantomime this section unless you have time and proper facilities, i.e., screens, lighting for camp fire, etc.)

2. *They bring their gifts of love to the Babe and go forth to share the good news.*

HYMN: "The Lord of Love Came Down to Earth"

SCRIPTURE: Luke 2:15-18 (Recited by a junior or a class of juniors.)

As they read it together slowly and mean-

⁶ Anonymous. Set to music in *Hymns for Junior Worship*.

ingfully, have shepherds come eagerly forward from the rear of the room, pause in awe as they approach the manger, and then kneel in reverent prayer about the manger. As the pianist begins to play the following hymn, they will rise and take their places on one side of the manger; near enough so they can watch the Babe.

THE WISEMEN COME AND WORSHIP

1. *They Seek the Babe*

HYMN: "There's a Beautiful Star"

SCRIPTURE: Matthew 2:1-8 (Class or individual reading)

HYMN: "We Three Kings of Orient Are" (Three Kings sing first verse from back of room)

2. *They find the Babe and share their gifts with him.*

SCRIPTURE AND PANTOMIME: Matthew 2:9-11

As one junior reads this meaningfully, the Kings come slowly down the aisle bearing their gifts and, kneeling, place them before the manger. As the pianist plays softly the refrain of "We Three Kings of Orient Are," they will rise and take their places on the other side of the manger.

WE COME AND WORSHIP

POEM: (Recited by three Juniors)

IF I HAD BEEN A SHEPHERD BOY

If I had been a shepherd boy

Out on the hills that Christmas night
And heard the angels' song of joy
And seen the heavens flaming white,
I think I never could forget;
I know I'd be remembering yet!
I could not be a shepherd boy,

For that was long ago;
But still the angels' chant of joy
Comes echoing across the snow,
And I can listen as I will
And hear their holy anthem still.

If I had been a sleeping guest

Lodged at the inn that Christmas night,
When the new Lord was laid to rest

In the cold stall in humble plight,
I know I would have waked instead
And given him my warm, soft bed.
But I was not a lodger there,

It was so long ago indeed,
Yet all around me everywhere
Are little children still in need,
And when I love and cherish them
I serve the Babe of Bethlehem.

If I had been a Wise-man's son

And seen the star that Christmas night,
And watched the travelers starting on

Their journey toward the wondrous light,
I would have begged to go with them
To worship Christ at Bethlehem.
I could not follow with the star—

That was two thousand years gone by—
But still its shining is not far;
Its holy beams are very nigh,
But whoso looks with praying eyes
Still sees its glory in the skies.

NANCY BYRD TURNER⁶

HYMN: "O Come, All Ye Faithful"

WHAT CAN WE GIVE?

THE CHALLENGE:

What can I give him, poor as I am?
If I were a shepherd, I would bring a lamb,
If I were a Wiseman, I would do my part—
Yet what can I give him?
Give him my heart.

—CHRISTINA ROSETTI

THE RESPONSE: "We'll bring the little duties"⁷

⁶ In *Children's Worship in the Church School* by Jeanette Perkins. Harper & Brothers, Publishers. Used by permission.

⁷ See above, service for December 12, second stanza of "The Wise May Bring Their Learning."

OFFERING HYMN: "As With Gladness Men of Old" (While the department sings this song, each junior will come up and place his gift at the foot of the manger and then return to his seat.)

OFFERING PRAYER: In the spirit of the Shepherds and the Wise Men of long ago, we too worship the Christ Child with our gifts. May they bring joy and happiness to others the world around. Amen.

HYMN: "Joy to the World" (Sung as Shepherds and Wise Men go reverently down the aisle, leaving Mary and Joseph about the manger.)

BENEDICTION: (The department will go out quietly after the closing prayer as the pianist plays "O Little Town of Bethlehem.")

December 26

THEME: *Peace on earth, good-will toward men*

PRELUDE

THEME THOUGHT: Leader: "Glory to God in the Highest, . . .

Response: And on earth, peace, good will toward men."

HYMN: "It Came Upon the Midnight Clear" STORY:

GOOD WILL IN ACTION

Franz shivered as he huddled up against the wall of the church seeking refuge from the sleet and wind. He was cold, he was frightened and he was lost in a great American city. Gone was the warm, friendly America of his dreams and in its place was the frightening roar of the traffic, the hurrying crowds that pushed him aside as they rushed on, and overhead the skyscrapers that seemed like great giants waiting to pounce upon strange, lonely boys. Dive bombers and anti-aircraft fire in his own country had been no more terrifying than this mad rush of people and traffic.

Oh, why didn't his uncle come back? It had been hours since he had left him standing there, saying: "I have an errand to do a block or two down the street. It's a surprise for you so you wait right here until I come back." At first Franz had had fun wondering what the surprise would be. He hoped more than anything else that it would be a dog just like the one he had had back in his own land. And he had good reason to believe that was what it might be because of little things his aunt and uncle had said.

But now, nothing mattered only that his uncle would come back and take him out of all this. He huddled closer to the building and was startled when he heard the strains of a familiar Christmas hymn coming from within. It was almost like meeting an old friend. What were the words? Something about peace on earth, good will toward men. "Peace and goodwill, yes, that was what I had thought I would find in America. But I guess it's just the same here, too, no time for friendliness, no time for kindness. I wish I had never come."

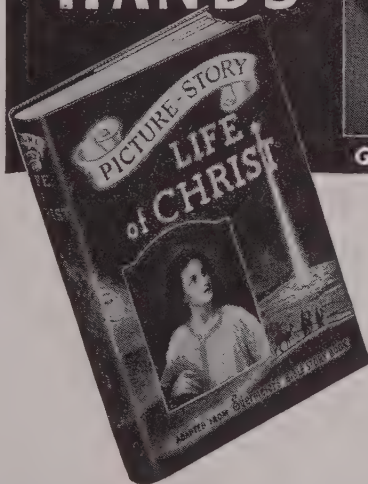
The strains of the song continued as Franz crept up the steps of the large church and tried the door, only to find that it was locked. There was no help for him there either.

"Peace and good will," those words kept running through his mind, mocking him, laughing at him. "The lights are out over here too," thought Franz, "there is no peace or good will anywhere, anymore."

Then suddenly out of that terrifying crowd a voice said, "Hi ya, fella?" Franz found himself looking up into the freckled, grinning face of a newsboy.

November, 1943

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"Say, can I help you, buddy? You sure look as if you'd lost your last friend."

For a moment all Franz could do was blink his eyes to keep back the tears and repeat the word "lost" over and over again. Finally he managed to pour forth in broken English the whole story about his being a refugee and stranger in America, about his uncle not coming back as he had promised and the fact that he didn't know the way home or even where he lived.

"Boy, you certainly are in a tough spot but you just let 'Mr. Fixit' here take care of you. First, I'm going to take you home to my Mom and let you tuck a good meal under your belt and by that time Mr. Brown will be back at church and he will know how to find your folks. My name is Frankie, what's yours?"

"Franz Schmidt, and I've been in America two days only."

"No wonder you felt scared. Say, your name's the same as mine, Frank and Franz. We're twins and pals too, I hope. I guess you don't understand my brand of English, do you?"

Franz nodded vigorously and said: "Ja. Ja! Friends, you—me."

"Say, you catch on quick. I am sure glad I came along before you froze to death or died of loneliness here on the steps of my church."

To Franz the tiny apartment, the hot food and the motherliness of Frankie's Mom seemed like a wonderful dream from which he did not want to waken. This was the real America, a home, friends, someone who cared.

"Good will in action." Franz learned the meaning of those words that evening and in the weeks that followed. For Mr. Brown at the church helped him to find his uncle, who had been taken ill while he waited in the

pet shop and, when he^{*} had recovered sufficiently to go back for Franz, could find no trace of him. Mr. Brown also helped Franz to find his place in a nearby school and at the church.

One evening on the way home from club with Frankie, Franz couldn't help but say: "Peace and good will, I have found it. So much of it you have here."

"You bet we have," said Frankie, "but it isn't worth much to us unless we share it with others all over this old world. That's our job, Franz. Yours and mine and everybody's."

PRAYER HYMN: "O Master of the Loving Heart"

DISCUSSION:

How can we put our good will into action right here and now? (Suggestions such as giving our offering to help the hungry, homeless children of the world; growing in understanding and appreciation of the fine things that every nation, enemy or otherwise, has to give to the world family; practice friendliness and helpfulness to strangers in our neighborhood, school or church; sharing the good news of Christ and his love with folk everywhere through supporting our missionaries.)

HYMN: "Our Church Proclaims God's Love and Care"

DIRECTED PRAYER

OFFERING: Let us think of our offering as our own good will going forth into action to help others find happiness and love and security.

Response: "In Christ There Is No East or West" (All verses)

CLOSING PRAYER: Send us forth, O Lord, ready to go into action in the cause of peace and good will for all men everywhere. Amen.

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December 5

THEME: "Come, Thou Long-Expected Jesus"

WORSHIP CENTER: If possible, a real "Chanukkah" candelabrum borrowed from a Jewish synagogue. If this is impossible, make an arrangement similar to a Chanukkah lamp upon the table by placing nine candle holders in a row as close together as possible. Place comparatively short candles of the same height in the four holders on either side of the center one, and place a tall candle in the center.

AS STUDENTS GATHER: Let early comers begin to learn the hymn, "Come, Thou Long-Expected Jesus." This may be sung to either of the tunes *Hyfrydol* or *Stuttgart*.

Come, Thou long expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.

Israel's Strength and Consolation,
Hope of all the earth Thou art;
Dear Desire of every nation,
Joy of every longing heart.

Born Thy people to deliver,
Born a child and yet a King,
Born to reign in us for ever,
Now Thy gracious kingdom bring.

By Thine own eternal Spirit
Rule in all our hearts alone;
By Thine all-sufficient merit,
Raise us to Thy glorious throne.

—CHARLES WESLEY

PRELUDE: Music of several familiar Christmas carols

OPENING SENTENCES: The first stanza of "Come, Thou Long-Expected Jesus"

HYMN: "O Come, All Ye Faithful"

REMARKS (By Adult Leader): On the Meaning of Advent

On the church calendar the season that we are now approaching is called Advent. (It may be wise to write the word on the blackboard.) Does anyone know what this word means? You who have studied Latin should have an idea. (Pause for responses from intermediates.) It comes from two Latin words: *ad* which means "to," and *ventus* (pronounced wen-tus) which means "came." It refers to the time when Jesus came to earth. For us it is the season when we get ready to celebrate Jesus' birth. So we have chosen as our theme this month, "Come, Thou Long-Expected Jesus."

SCRIPTURE READING (By an intermediate):

The words that I shall read were spoken hundreds of years before Jesus was born. At that time the people of Israel knew only hardship, war, oppression, and captivity, and they longed for a great king and deliverer who would free them. Isaiah 9:2,6,7.

STORY:

JUDAS MACCABEUS AND THE FEAST OF LIGHTS

For many years the Jews had tried desperately to make their nation a great one, but every time they were about to succeed a conquering army had destroyed it. Their entire history had been made up of one captivity after another. Through all their hardships, however, the Jews had remained loyal to Jehovah and had held fast to their belief that God would some day send a de-

Intermediate Department

By Louise B. Griffiths*

THEME FOR DECEMBER: "Come, Thou Long-Expected Jesus"

For the Leader

The theme for this month is really the entire hymn, "Come, Thou Long-Expected Jesus." Each weekly theme is a direct quotation from this hymn. For this reason the hymn is used repeatedly in various ways throughout the month, and without great effort, the boys and girls will probably learn it by heart.

That the worship may result in the practice of the ideals which the services suggest, two projects are suggested: (1) the offering of "white gifts," or the dedication of a Christmas service project; (2) the making of a simulated stained glass window to be used the last Sunday of the month.

The first project will depend upon the plans of the entire church school as well as upon the desires of the intermediates. Since time is brief, a "Planning Period" is included in the first program. In advance of this the adult leader will do well to read all programs for the month carefully, especially the service for December 19th. This project may take the form of "white gifts" (gifts wrapped in white paper) of clothing to be sent to European relief centers; "white

gifts" of small remembrances to be sent to such places as Japanese relocation centers, military training camps, Civilian Public Service Camps, prison camps, etc.; food for needy people in the community; scrap books (or better, materials for the making of scrap books) to be sent to hospitals or mission centers; a Christmas gift to the church.

The second project will also need to be started at once. A simulated stained glass window may be made by those who come early each Sunday morning, by a committee interested in making it, or by a single class. A meeting during the week may be necessary. The amount of time needed will depend upon the plan of construction used. There are several methods: (1) that described by John Morgan in his twenty-five cent pamphlet, *Mosaic Windows*, published by Lynn Rohrbach, Delaware, Ohio; (2) that described by Helen Vaile Parker in her article, "Juniors Make Simulated Windows," in the *International Journal of Religious Education*, for February, 1940; (3) that described by the author of these worship services in her book, *Becoming a Person*, page 34;¹ (4) by rubbing linseed oil into a colored print, and fixing the print to the open side of a cardboard or wooden box in which a flashlight or electric bulb has been placed. The oil will make the picture translucent when the box is lighted.

Motion Pictures

See Christmas films above, under Primary Department.

¹ *Becoming a Person*, by Louise B. Griffiths, Westminster Press, 1942.

* Godfrey, Illinois.

liverer, or as they put it, a Messiah, who would free them and establish a great kingdom.

Antiochus, the Syrian king, however, after conquering Palestine, decided to destroy the Jewish religion. He commanded them to worship his Greek gods instead of Jehovah and sent officers into the villages to enforce his decree. In some towns the officers may have been successful, but those who tried to carry out the king's orders in a little village called Modin met with stiff resistance. They spoke to Mattathias who was a leader in the town. "You are a leader, an important figure in this city," they said in flattery. "Come, be the first to follow the king's command and you will be counted among his special friends and honored with presents of gold and silver and precious jewels."

But Mattathias answered with a loud voice: "Though all the nations that are under the king's dominion obey him, yet I and my sons will walk in the way of Jehovah. We will not hearken to the king's words to go from our religion either on the right hand or on the left."

Mattathias and his five sons then went about the village instructing all faithful Jews to go into the mountains where they could worship as they pleased. A great number did as Mattathias asked.

When Antiochus heard what had happened he sent an army out against the Jews. It was the Jewish Sabbath, however, and the Jews refused to fight, allowing themselves to be killed instead of breaking the Sabbath by fighting. Mattathias was not there at the time, and when he arrived and saw what had happened he became very angry. He commanded the people to fight back with all their might, and many days of fierce guerilla warfare followed.

The battle was far from won when Mattathias, who was an old man when the revolt began, realized that he would soon die. He called his five sons together and appointed Judas as leader. Judas was called "Maccabeus" which means "hammerer." Perhaps he earned this title, for as leader of the Jewish forces, he hammered away at one Syrian fort after another.

In time Judas Maccabeus and his men recaptured nearly all Jewish towns and finally marched triumphantly into Jerusalem. Their joy changed to sorrow, however, when they saw their temple. Antiochus had destroyed its altar and set up images of Greek gods. The beautiful candelabra, the sacred scrolls, the lamp which was a symbol of God's eternal presence, were all gone. The men began immediately to clean the temple and rebuild its altar.

For eight days they worked, and when all was in order, they called the people together to rededicate their house of worship. A joyous feast was held, lamps were kindled, and Psalms were sung. It was the first "Feast of Lights," and ever since that time, more than a hundred years before the birth of Jesus, Jews have kept a similar feast in memory of the rededication of their temple by Judas Maccabeus.

The Jewish Feast of Lights comes in December during our Advent. It lasts for eight days. A "Chanukkah" lamp or candle holder which bears nine candles is brought forth on the first day, and the father uses the candle which stands above the rest, as a lighter with which to light the first of the eight candles. On the second day another candle is lighted. On the eighth and final day of the feast, all eight candles are burning. Gifts are exchanged, a special meal is enjoyed, and in many homes the words of prophecy which promise that a Messiah or Deliverer will come, are read.

Since this Feast of Lights comes so near Christmas, it is very possible that the candles

were burning and the Jews were praying for a Deliverer when Jesus was born. Only a few, however, realized that the "long-expected" Messiah had come.

OFFERING: As the offering is taken, have students read silently the words of the hymn, "Come, Thou Long-Expected Jesus," while the pianist plays the music.

PRAYER: Father in Heaven, we thank thee that Jesus, whom people expected for such a long time, came to earth. May these our gifts help to make Jesus known to modern people who long for a Deliverer. Amen.

HYMN: "Come, Thou Long-Expected Jesus"

PLANNING PERIOD: At this time the adult leader may guide the intermediates in the planning of their Christmas project. (See above, "For the Leader")

HYMN (If time permits): "Joy to the World, the Lord is Come"

PRAYER: A brief prayer asking for guidance in carrying out the project.

December 12

THEME: "Hope of All the World Thou Art"

WORSHIP CENTER: A globe or map of the world, a picture of Jesus, and perhaps a candle or two arranged in good order upon the table in the front of the room.

AS STUDENTS ARRIVE: Let early comers work upon the simulated stained glass window to be used December 26th, discuss the Christmas service project, sing carols around the piano, or help arrange the worship center for today.

PRELUDE: Music of "Come, Thou Long-Expected Jesus"

OPENING SENTENCES: First and second stanzas of "Come Thou Long-Expected Jesus," emphasizing the line, "Hope of all the world thou art."

HYMN: "Come, Thou Long-Expected Jesus"

REMARKS (By Adult Leader): Last Sunday we thought about the way in which the Jews had expected Jesus for many centuries. We learned that their hope for a Deliverer helped them endure many hardships. Today let us think of the many people in our world who are hoping for a deliverer and let us try to discover how Jesus can help them.

DISCUSSION: How is Jesus the "hope of all the world?"

(Ask students to imagine what would happen if people throughout the world should receive Jesus into their lives and practice his teachings. It may be wise to use a blackboard or a large sheet of paper and write down contributions that the students make, such as: Wars would cease; hungry people would have food; people would be free; everyone would be happy; people would help each other; etc.)

If, instead of or in addition to the discussion, a story is desired, "If He Had Not Come,"² may be used.

SCRIPTURE READING (By an Intermediate): Luke 2:8-14

HYMN: "It Came Upon a Midnight Clear"

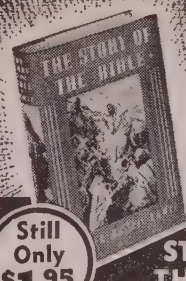
OFFERING

PRAYER: O God, as we think of all that Jesus has done for us and of all that would happen if everyone followed him, we are glad to offer these gifts in the hope that they may help to carry the message of good will everywhere. Amen.

December 19

THEME: "Born a Child and Yet a King"

WORSHIP CENTER: One of the following ar-



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² Observing National Holidays and Church Festivals, Florence Martin, Bethany Press, 1940, page 199.

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rangements: a table covered with white, ready to receive the "white gifts"; a Nativity Scene, perhaps prepared by one of the classes or arranged by early-comers; two dolls dressed by some of the girls to represent Mary and Jesus and placed on the table.

AS STUDENTS ARRIVE: Those who are not working upon the window to be used next week will be needed to help arrange the worship center.

PRELUDE: "The March of the Wise Men," by Harvey Gaul, or music of "We Three

Kings of Orient Are"

CALL TO WORSHIP (By an intermediate):
First stanza of "O Come, All Ye Faithful," read with good expression.

RESPONSE: Refrain of "O Come, All Ye Faithful," sung by a choir or by the entire department

PRAYER (By an intermediate): We do come, O God, to adore the Christ Child and to dedicate our Christmas gifts (or gift) before sending them (or it). May we worship thee sincerely as we offer our gifts (or gift) today. Amen.

CAROL: "The First Noel"

GROUP READING OF SCRIPTURE: Matthew 2:1-12

This reading may be done by the choir, a class or the entire department. Either Bibles or a typed copy of the passage should be in the hands of all who participate in the reading. Three readers should be designated as "wise men." Several others should be named "chief priests and scribes." A single reader should be chosen to be "Herod." The rest will be "narrators." The "narrators" will read in unison verse 1 and the first word of verse 2. Then the "wise men" will read the rest of verse 2, the question which the wise men asked. The "narrators" will then read verses 3, 4 and the first five words of verse 5, when the "chief priests and scribes" will take up the reading of the remainder of verse 5 and verse 6. The "narrators" will read verse 7 and the first part of verse 8, ending with "and said." The reader chosen to be "Herod" will read the words of Herod in verse 8, and the "narrators" will finish the passage. If the entire department is to read the passage, the method of reading may be explained, and the reading practiced once. After everyone understands what he is to read the selection may be read again with good expression.

HYMN: "We Three Kings" (first stanza)
STORY:

THE UNWISE WISEMAN

Abraham was not one of the famous "wise men from the east." He was one of the many wise men who sat at the gates of the villages of Palestine and made up proverbs or wise sayings as they observed the passersby. He usually sat at the gates of Nazareth, for that is where he lived. When this story began, however, he was standing at the gates of Bethlehem, where he had traveled to register in a census that had been decreed by Caesar.

The journey was quite an event in Abra-

ham's life, for it gave him opportunity to converse with wise men from other towns. So he lingered long at the gates both to gather new wisdom and to show off the knowledge he possessed. He was standing there one evening when a group of excited shepherds came running in from the hills saying they had seen angels.

As Abraham looked at the shepherds he shook his head and repeated one of his proverbs: "Dreams when asleep are harmless; but dreams when awake are foolish or mad."

He was still standing at the gates when the shepherds returned praising God and telling people about a baby who was born to be King of the Jews. Again Abraham shook his head. This time he repeated one of the Proverbs of Solomon: "The simple believeth every word; but the prudent man looketh well before he believes." Then he reasoned with the group that gathered around him and told them that the baby could not possibly be the promised Messiah, for the prophet had said he would be called "wonderful counsellor, everlasting Father, mighty God." What is more, a prince would not be born in a stable. When the people told him that the child's parents were from Nazareth, he assured them that there was nothing to the shepherds' tales, for Nazareth was his own town and surely he would know if any royalty dwelt there. So it happened that Abraham advised various people to pay no attention to the stories, and in a few days he left Bethlehem without so much as visiting the stable to see if there was any truth in them.

In the months and years that followed, however, several events occurred which caused Abraham to remember those shepherds and their wild tales. The first was the return of Joseph and Mary to Nazareth from Egypt. Abraham was sitting at the city gate as usual when the couple entered, bringing with them a young son who was said to have been born in Bethlehem at the time of the census. The second was a trip to Jerusalem about twelve years later when he listened to a confirmation ceremony in which the son of Joseph and Mary was questioned by the priests. The knowledge of the lad made him wonder if he had been wrong that night in Bethlehem. The third was a service in the synagogue at Nazareth many years later. The young Jesus spoke. He read from the book of Isaiah one of the statements about the Messiah and then added: "This day is this scripture fulfilled."

By this time, of course, Abraham was a very old man. He was not so proud and sure of himself as he had been in his youth. Yet his desire for knowledge was still strong. So it happened that he set out, in spite of his years, to learn more about the youthful Jesus and to gather what wisdom he could from his teachings.

He went from town to town in search of the young preacher. Everywhere he heard wonderful tales about him and picked up great sayings that he was reported to have uttered. At times it seemed to the old man that he had heard Jesus say the words and had seen him do his mighty deeds, but in truth he never saw the Galilean teacher after his appearance in the synagogue at Nazareth. Always he reached a town just after Jesus had left. He entered Jerusalem on the Friday evening after the Crucifixion.

As the old man sat at the gate of Jerusalem that night listening to the tales about the Crucifixion, he was very silent. Suddenly someone turned to him and asked: "What have you to say about it all, Grandfather? Was he a King?"

The old man answered: "No, and yes. No, he was not what you mean when you say 'king.' But yes, he was a greater King than

you imagine. He was a King of goodness, of justice, of love. He was a King of men's lives."

Then old Abraham told his listeners the stories he had heard the shepherds tell in Bethlehem so long ago. He related the tales that he had later heard about the wise men and their gifts.

"I did not believe the stories then," he admitted. "But even a wise man can err. I know now that I was wrong. I did not visit the child. I offered him no gifts. I even persuaded folk not to visit him. Now I am too old to give him anything of value. But you who are young still have a chance. Follow him. Make him your King. Give to others as he gave and you will be giving to him, for did he not say: 'Inasmuch as you give to your needy brothers you give to me?'"

The old man's head fell back against the stone pillar on which he was leaning and his breath grew short and weak as he added: "Yes, a King . . . He was born a child . . . in a stable . . . and yet . . . the greatest King."

HYMN: "Come, Thou Long-Expected Jesus," second stanza, as intermediates prepare to present Christmas project and weekly offering.

PRESENTATION OF CHRISTMAS PROJECT:

If the department carried out a service project other than the offering of "white gifts," an intermediate may describe it. If "white gifts" are to be presented, ushers may collect them and place them on the altar during the singing of the hymn.

PRESENTATION OF WEEKLY OFFERING: The pianist may play the music of "As With Gladness Men of Old."

HYMN OF DEDICATION: "As With Gladness Men of Old," stanzas 1 and 3. If desired, these verses may be used as a hymn. Or stanza 3 may be read as a prayer.

PRAYER OF DEDICATION: (Asking that God bless gifts and givers now and during the Christmas week ahead.)

December 26

THEME: "Joy of Every Longing Heart"

WORSHIP CENTER: A simulated stained glass window portraying the picture, "The Holy Night," by Correggio,³ or a similar one.

PRELUDE: Music of "Thou Didst Leave Thy Throne"

CALL TO WORSHIP AND RESPONSE: The same plan used last week.

PRAYER: We worship joyfully, O God, as we honor the birth of the Christ Child. Help us to realize how joyous the world will be when everyone honors his birth. Amen.

FAVORITE CAROLS: A stanza each of several favorites, ending with "Silent Night"

REMARKS (By Adult Leader):

The hymn that we have been using as our theme this month says that Jesus is the "joy of every longing heart." (Read stanza 2, ending with these words.) Our lighted picture also suggests this thought. The birth of Jesus made a difference in the lives of many people. It made the three kings offer gifts. It has made people throughout the ages think of others. As we look at this picture let us think of the effect that the Christ Child may have had upon the people who are gathered around him.

PICTURE INTERPRETATION (By three intermediates):

The first speaker may call attention to

³ This picture can be obtained in a colored print, size 8 x 10, for fifty cents from Brown-Robertson Co., 33 West 34th St., New York City.

the older shepherd, a rough sort of man, and suggest that his heart was probably softened so that he became kinder to his sheep and to his fellow shepherds. The second intermediate may consider the woman with a basket, probably on her way from market. Perhaps she is moved to want to help little children. The third intermediate may speak of the youth who looks as though he wants to give his life in some great cause, perhaps bringing joy to the suffering.

Senior and Young People's Departments

By Raymond M. Veh*

THEME FOR DECEMBER: *Lo, Messiah's Come*

In a very special way Christmas belongs to youth. In the worship services of this month the leader will seek to utilize the rich resources of art, poetry and song to make this season meaningful. If musicians are not available in your group use the victrola with records of Christmas selections. Decorate the department room with a worship setting about an available art work on the Christmas theme such as "Holy Night," Correggio; "Arrival of the Shepherds," Lerolle; or "The Worship of the Wise Men," Hofmann.

Visual Materials

There is a wealth of slides of great works of art on the Christmas theme. The Bureau of Visual Aids, Evangelical and Reformed Church, 1505 Race Street, Philadelphia, Pa., has a choice collection which may be rented. Other denominational publishing houses also carry slides, as do many public libraries. See primary Department, above, for Christmas films.

December 5

THEME: *Lo, 'tis yet Messiah's Day*

PRELUDE: Chimes record of Christmas hymns.

CALL TO WORSHIP:

GOD'S CHRISTMAS

"So many days till Christmas"—
Say, friend, what shall they be?

A treasure chest of thoughtfulness,
Or careless gaiety?

A tinselled chime of hollow worth?
An over-decked tree?

While human souls walk Jesus' earth
In dire necessity?

A stocking filled, a holly wreath?
A careworn, weary face?

A glittering show of emptiness,
A fearful heart beneath?

It is not thus the God of Grace
Would have his children be;
His love enveloped all the world—
For each, a loaded tree.

And so He sent the Babe Divine
To bless each human heart,
His wondrous Gift to all mankind,
His gift to you and me.

"So many days till Christmas"—
The Christ Child comes again,
O friend, prepare thy heart for him
That he therein may reign!

F. ISOBEL HEARN

HYMN: "Joy to the World! The Lord is Come"

* Editor, *The Evangelical Crusader*, Harrisburg, Pa.

HYMN: "Thou Didst Leave Thy Throne and Thy Kingly Crown," stanzas 1 and 2.

OFFERING: (The pianist may play "Joy to the World.")

LITANY: (With heads bowed, have students name various things that make Christmas a joyous time. After each item is named, all may pray: "O God, we thank thee for the birth of Jesus.")

HYMN: "Joy to the World"

PRAYER by three selected department members asked in advance.

PLAYLET:

CHRISTMAS, 1943

CHARACTERS: Philip Cameron, Marcella Bivens, Judith Jeffrey, Orvis Wellington, young people of First Church. All but Philip are dressed for outdoors.

ANCEL: Loose, flowing robes of white, so draped that when arms are raised, a wing effect is produced.

OFFSTAGE CHOIR.

SETTING: Easy chair, piano, lamps, as of a living room. If a curtain is used, the four stand near the entrance as it is raised. If not, they may enter from one side, crossing the platform as they talk together.

ORVIS: So you think you won't go with us this time?

PHILIP: No. I can't seem to get the spirit of Christmas, and I'm in no mood to be good company for a group of carollers.

MARCELLA (*lightly*): Why not let us be the judge of that?

JUDITH (*earnestly*): Perhaps you would find the spirit of Christmas yourself if you helped us take it to others.

PHILIP (*brusquely*): Whatever else I am, I won't be a hypocrite, and I'm not going around singing about peace and good will when anyone with half an eye can see the world is getting worse right along.

MARCELLA (*shrugging her shoulders*): Nice optimistic view you have, isn't it?

JUDITH (*sincerely*): I do wish you felt differently, Philip.

ORVIS (*looking at his watch*): Sorry, but we'll have to be going if we meet the others on schedule.

PHILIP (*as they leave*): Good-bye! (*Sinking into the easy chair when they have gone.*) It's all right if they want to do it, but what's the use? Look at the newspapers! Listen to the radio! Peace on earth—good will to men—bah!

(*Slides down in the chair, hands in pockets, eyes on toes of shoes. Sounds of carollers from outside. Words come clearly as he listens. When he speaks, the sound is softened as if coming from a great distance. First stanza of "It Came Upon the Midnight Clear." Philip listens. As the sound recedes, he speaks.*)

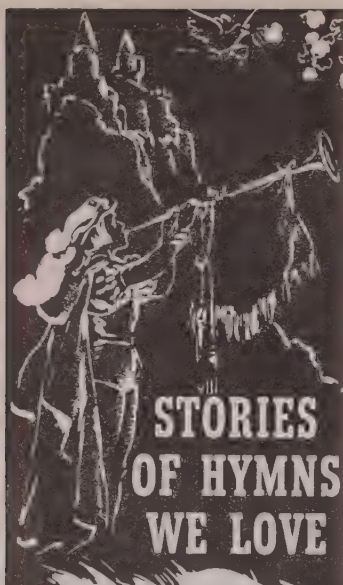
PHILIP: It sounds all right, and there was a time when I believed it, but not any more. (*Second stanza from a distance, third as if singers were near.*)

PHILIP: That verse pictures the whole world right now. At least the first part does, but the glad and golden hours are a long way off.

(*From a distance as if sung by another group come the words "O rest beside the weary road, and hear the angels sing."*)

PHILIP: H-m-m. I wonder if that's the trouble. We certainly don't take much time to rest beside any kind of a road, and I doubt if we'd recognize an angel's song if we heard it.

(*He rises, walks to the window-draperies and looks out as the last stanza of the song is sung.*)



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PHILIP (returning to his chair, leaning back, hands clasped behind his head): "Hear the angels sing"—now, that's an idea. If we could hear them, perhaps we'd understand better.

(As he sits thus, the carollers outside sing "O Little Town of Bethlehem." During the singing, the Angel enters, eyes on Philip. Between the second and third stanzas there is a pause in which Philip speaks.)

PHILIP: I guess that's the trouble. We are so mixed up in our own minds we let the confusion run away with us.

(During the singing of the third stanza Philip leans forward a little. The Angel stands behind his chair, arms uplifted, hands above his head. As the fourth stanza is sung, he rises, a smile on his face.)

PHILIP: That's it! We can have the Christmas spirit in our hearts no matter what goes on outside. Wonder if I can catch up with the crowd. I'd like to help others to find it now that I've seen my own mistake.

(Philip leaves. The Angel walks off the platform when he has gone.)

December 12

THEME: *Lo, the angels' songs drown the clamor of man.*

PRELUDE: "Lo, How a Rose E'er Blooming," in *Keep on Singing*, by Paull, and in other collections.

CHRISTMAS LITANY (Read responsively):

Leader: Thou whose thought did come to men in radiant light, with the song of the angels on the hills of Galilee,

Response: Receive anew the gifts of our worship.

Let all that we have be presented before thee on Christmas Day,

And may our gifts never be meager.

As the shepherds of the fields of Bethlehem were aroused by the glory of light, and the message of the angels' song,

May our hearts be stirred anew this Christmas by the coming of the Christ.

Teach us the message of Christmas,

And help us to seek anew to bring our lives up to the level of that note of love, and peace and good will among men.

HYMN: "Hark! the Herald Angels Sing"

PRAYER:

Help us, our Father in heaven, to live such lives on the earth that it will be possible for heaven to reach us. May we be as open to the skies as were the shepherds in the story. May our eyes not be so closely fastened upon the earth that we cannot see the light or hear the voices from above. Give us wisdom so to order our lives that we shall neither slight the shepherd's task nor miss the angel's song. In the name of Him who perfectly lived the life of earth and yet obeyed the visions from heaven. Amen.

SOLO: "O Holy Night" (soprano voice or violin)

POEM:

INTERNATIONAL CHRISTMAS TREE

I dreamed a curious dream last night:

At first a splash of colored light,

It shaped at last to a Christmas tree,

Wide of branch, and spreading free;

All hung with lights and sweets and toys,

It soon was ringed by girls and boys,

Of many ages and dress and skins:

Russians and Negroes, French and Finns—

Children from every conceivable land,

Dancing and shouting all hand in hand!

I have heard a lot about "racial foes,"

And "natural hate," so I stood on my toes,

The better to see what would happen now:

I saw a Pole show a Negro how

To toss a ball; and a Russian boy

Shared with a little Scot his toy:
And all of them laughed and played and sang,

Till the frosty air with merriment rang!

My dream-tree changed to a wide green cross,

Whereon God wept over human loss:

Perhaps He had meant us all to be

Children, circling a Christmas tree!

DOROTHY ACARD ANSLEY?

PROJECT: Presentation of Christmas project for "others" with dramatization of discussion developed by the project group.

HYMN: "Brightest and Best of the Sons of the Morning."

BENEDICTION: May love and good will go in our hearts as we depart from here.

December 19

THEME: *Lo, the Star Appeareth*

PRELUDE: "And There Were Shepherds"

CALL TO WORSHIP:

BRIGHT STAR

Bright Star, ray thy light!

Lift earth's war-crazed mind this night to

Peace! Let softly fall the snow flakes

In deepening silence—white.

Even as wool

Hovering, covering

Earth's sin-scarred breast.

O hush to rest.

O'er this world of war and woe

Bright Christmas star, veil the snow.

MARY ANDERSON?

HYMN: "There's a Song in the Air"

SCRIPTURE: Matthew 2:1-12, followed by prayer, preferably by the same person:

Our Father; whose Son, our brother, was found and worshiped by the seekers from afar, help us to see the star of love shining above us, and give us strength to follow its light, doing thy will, working thy works, ministering to thy children, even the least, until we, too, shall find thee and come with joy to the end of our quest. Amen.

HYMN: "We Three Kings of Orient Are"

STORY: If available, "The Lucky Star" in

Jay T. Stocking's book, *Query Queer*, published by the Pilgrim Press, could be told by the adult counselor or by four members of the group, each taking the part of one of the boys in the story.

TALKS (by four young people): "Which Star?" (1) "The Star of Gain"

Following this "Star of Gain," one may have to close one's ears to the calls for help that come from the less privileged ones of the earth, for this star carries not to let the follower aid those who call. "One must look out for one's self," the star says. "Who knows but what his wretched condition is his own fault? Am I responsible for it?" "For what shall it profit a man if he gain the whole world, and lose his own soul?"

(2) "The Star of Fame"

Do you choose to take this star for your guide? Then be assured that the trail is long and hard and lonely and uphill, all the way. No time for sharing the joys and sorrows of those who toil; no limit to the trial of your strength and endurance. There can be no turning aside from the leading of this star, for "The Star of Fame" is a hard, stern task-master, and once having given one's self to follow it, it will demand all one has to give. And the quest ends. What has the star for you? Applause? Yes, for a little while. Acclaim? Yes, until a newer hero comes before the crowd. "Set not thy affection on things of this earth."

(3) "The Star of Pleasure"

? Used by permission *The Way*.

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This is such an attractive star, winsome and dazzling in its invitation. Do we choose this star? There will be neither time nor desire for many other things of life. The building of a new social order; the bringing in of the kingdom of God; our part in this workaday world will be too serious and unattractive to the followers of "The Star of Pleasure" even to make their call heard. And at the end of the shining, gay and laughing road, do we find the satisfaction we hoped for? Is the end of the quest, with so many unused and neglected opportunities lying all around, satisfying?

(4) "The Star of Love"

The Star of Love calls to us in tones that will not be denied. Was it not love that was in the heart of God when he gave his Son, the first Christmas gift, to the world? Was it not love in the heart of the Son that won for him the beautiful reputation among his countrymen, "Jesus of Nazareth, who went about doing good"?

Did not Sir Wilfred Grenfell choose this star to follow, even if it led him into the icy fields and waters of far-away Labrador to minister even unto the least?

Was this the star that guided Walter Reed, and inspired him to offer even his life that the scourge of yellow fever might be lifted from humanity? Great causes always find followers of this star.

LEADER: "Which star do you choose? With bowed heads, may we decide in our hearts the one which we will follow to the end." (A moment of silent meditation.)

BENEDICTION BY LEADER: May the light of the Star of Bethlehem be our guide all the days of our lives, and may we walk ever in its light. Amen.

December 26

THEME: *Lo, the faint, far gleam grows brighter*

PRELUDE: "Bring a Torch, Jeanette, Isabella," No. 35, *The Hymnal for Boys and Girls*, D. Appleton Century Co.

CALL TO WORSHIP:

Ah! dearest Jesus, Holy Child,
Make thee a bed, soft, undefil'd,
Within my heart, that it may be
A quiet chamber kept for thee.
My heart for very joy doth leap,
My lips no more can silence keep;
I too must sing with joyful tongue
That sweetest ancient cradle song,

"Glory to God in highest heaven,
Who unto man his Son hath given";
While angels sing, with pious mirth,
A glad New Year to all the earth.

MARTIN LUTHER

HYMN: "Light of the World, We Hail Thee"

SCRIPTURE: Matthew 5:1-16

PRAYER: Develop a New Year's prayer.

QUARTET: "Send Out Thy Light," Gounod

PRESENTATION: "Sending Out the Light"

LEADER: With the gift of Light men began ceaselessly and persistently to pass on from generation to generation their highest ideals. Each age and generation began to create something dignified, bequeathing it to those who came after. The Hebrews passed to us their high moral earnestness. The Greeks contributed a love of beauty and truth. The Romans gave a high respect for law. The Middle Ages bequeathed to us the sublime uplift of the great cathedrals. The leaders of the Reformation provided that love of freedom from which was born the nation of which we are a part. The Pilgrim Fathers carried the torch of religion and faith to our shores. The Church, the "body of Christ," is ours today sending the Light of civilization to blacked-out

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corners of the world. What will we here today pledge toward sending out the light?

(Six young people come to the center candle on altar, light their tapers and stand at either side of altar facing the group.)

FIRST, "Worship": As the church we love moves out of the present into the future, we will stay close to God through public worship and private devotions. Worship is communion with God. Worship provides emotional elements which make God's presence real and vital. We consecrate ourselves to worship at its best in 1944.

SECOND, "Evangelism": As the church we love moves out of the present into the future, we are ready to share with others the good news of Christianity. To evangelize is to introduce people to our Lord. Only by evangelism does the church perform its function of presenting Christ to a weary world. We consecrate ourselves to evangelism in every living form in 1944.

THIRD, "Stewardship": As the church we love moves out of the present into the future, we recognize God's claim upon all that we are and have. He is Master of all of life, and we are but stewards managing time, talents, and possessions for Him and for the good of all. We consecrate ourselves to the practice of Christian stewardship in 1944.

FOURTH, "Education": As the church we love moves out of the present into the future, we give ourselves to Christian education by which lives are prepared for the transforming power of God, and through which individuals grow in personal winsomeness, in concern for others, and in devotion to God. We consecrate ourselves to the advancement of education in 1944.

FIFTH, "Brotherhood": As the church we love moves out of the present into the future, we give ourselves to the practice of Christian brotherhood in all situations of life and in all areas of the globe. God is no respecter of persons. He loves equally the people of every race, color, and nation. We can but do as much, and practice the spirit of love as exemplified by the Man of Galilee who was "friend of all, the foe, the friendless." We consecrate ourselves to the Christian ideal of brotherhood in 1944.

SIXTH, "Progress": As the church we love moves out of the present into the future,

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LEADER: May we all now pledge ourselves to follow through 1944 (group reads this pledge from blackboard):

The Light which God gives us;

The light of Truth, wherever it may lead;

The light of Freedom, revealing new opportunities for individual development and social service;

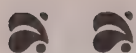
The light of Faith, opening new visions of the better world to be;

The light of Love, daily binding brother to brother, and man to God, in ever closer bonds of friendship and appreciation.

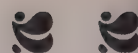
Guided by this light, we shall go forward to the work of another year with steadfastness and confidence.

Prayer of Consecration.

BENEDICTION: "Let There Be Light, Lord God of Hosts," first stanza.



What's Happening



* **EDUCATION FOR VICTORY** is the general theme for the twenty-third annual observance of American Education Week, November 7-13. "Education for World Understanding" is the sub-theme for Sunday, November 7. A special folder for this observance is available from the National Education Association, 1201 Sixteenth St., N.W., Washington 6, D. C. The schools of the United States are facing an acute teacher personnel crisis, largely because salaries have not kept pace with increased living costs. In 1942-43, 360,000 teachers received less than \$1200, and 60,000 less than \$600.

* **FOLLOWING A STATEMENT** of a Chinese leader, the friends of Toyohiko Kagawa in this country have launched an interesting project. One of the leaders of the National Christian Council of China stated the first major objective of that organization on cessation of hostilities is to "find a way of rapprochement with our Japanese brother Christians." The friends of Kagawa, as their contribution to the "healing of the nations," are raising a fund of \$5,000 to be sent to Kagawa "with our message of renewed love and Christian fellowship," and to help him carry on his work as soon as hostilities cease. Contributions may be sent to Francis C. Harmon, Treasurer, Kagawa Fund, 285 Schermerhorn Street, Brooklyn, New York.

* **The North Shore Baptist Church**, Chicago, has recently established a post of the American Legion in connection with the church. The post is named after Captain Alvin W. Hamilton who was killed at Corregidor, January 2, 1942. He was an active member of the church and the church school. Mr. J. L. Kraft, Treasurer and Acting President of the Council, is superintendent of the North Shore Baptist Church school.

Personal Notes

* **REV. HERBERT L. MINARD**, Editor of youth publications and of *Front Rank* for the Christian Board of Publication (Disciples of Christ) for the past several years, has resigned to go to China to do work with young men for the International Committee of the Y.M.C.A. Mr. Minard came to the Christian Board from a pastorate in California. He has been active in the United Christian Youth Movement and is a member of the Committee on Religious Education of Youth. He was a delegate to the Amsterdam Conference in 1940. Mr. Minard has also been active in national organizations of the Y.M.C.A., being president at this time of the National Young Men's Council. Mr. and Mrs. Minard are to leave November first to attend a language school in Berkeley, California.

* **REV. CHARLES P. WILES**, D.D. retired on June 1 from his position as an editor of the Parish and Church School Board of the United Lutheran Church in America, after thirty years of faithful and efficient service. He has been identified with every

type of work in the Board. He prepared the *Augsburg Sunday School Teacher* continuously for thirty years, edited the entire Uniform Series for many years, has written extensively for all departments except the children's division, and developed various curriculum and leadership series. He is well known as an inspiring Bible lecturer and teacher. Dr. Wiles has been for many years a member of the Committee on Uniform Lessons and of the Editorial Section of the International Council of Religious Education. His wisdom and the spiritual quality of his character are known and respected in many denominations. Dr. Wiles will continue to do a limited amount of writing.

* **REV. RUFUS D. REISDORPH**, for a number of years General Sunday School Secretary for the Wesleyan Methodist Church of America, has resigned to enter the Chaplaincy. The responsibilities for Sunday school work have been taken over by Rev. O. G. Wilson of Miltonvale, Kansas.

* **WILBUR C. PARRY**, since 1934 director of adult work and of field supervision for the Department of Religious Education, United Christian Missionary Society (Disciples of Christ), has resigned to become director of Christian education for the Los Angeles Church Federation and the Southern California Council of Churches. In the International Council Mr. Parry has held membership in the Adult Committee, the Adult Advisory Section, the Advance Committee and the Commission on Educational Program. For several years he has been chairman of the Committee on Field Program and the Inter-Council Field Department. Mr. Parry is a graduate of Chapman College, Los Angeles, and of Boston University. Prior to his work with the United Christian Missionary Society he served as director of religious education for the Christian churches of Northern California.

* **REV. ALEX R. BATCHELOR** became Director of the Department of Sunday School Administration for the Committee on Religious Education and Publication of the Presbyterian Church, U. S. on September 1. Mr. Batchelor has served as student pastor at the University of Florida, as pastor of a large congregation in North Carolina, and for the past six years as a regional director of religious education—first in the Alabama-Tennessee area, and for the last three years in Florida. It is expected that he will ultimately assume responsibility for the United Religious Education Advance which Rev. W. Norman Cook, Director of Young People's Work, has carried.

* **THE REV. TERTIUS VAN DYKE** is the new Dean of the Hartford Theological Seminary replacing Dr. Rockwell Harmon Potter, who retired after fifteen years of service in that office. In the Hartford School of Religious Education, succeeding Dean Karl R. Stolz who died last spring, Rev. Paul Ross Lynn has been appointed Associate Professor of Religious Education and Acting

Dean. It is proposed to raise the academic level of the Hartford School of Religious Education to full graduate standards.

* **DR. A. J. WILLIAM MYERS**, for the past twenty-five years head of the Department of Religious Education at the Hartford School of Religious Education, has retired. Dr. Myers has been widely recognized as one of the leaders in the development of the new profession of religious education. In addition to his full teaching schedule he has been in great demand as a leader at conferences and has written a number of important books.

* **DR. T. BASIL YOUNG**, for many years director of educational program for the New York State Council of Churches, and now retired, is serving as pastor of the Drew Memorial Methodist Church, Carmel, New York.

* **REV. P. MARION SIMMS, JR.** has recently been named as the Educational Secretary of the International Society of Christian Endeavor. Mr. Simms will pursue his graduate studies in religious education at the Divinity School of Yale University during the coming year and give part time service to the work of the International Society. He will deal particularly with leadership education and the improvement of educational standards through Christian Endeavor societies and unions. He was formerly Christian Endeavor Secretary for New Mexico.

* **THE INDUSTRIAL DEPARTMENT** of the National Council of the Y.M.C.A. has announced the appointment of Rev. W. Glenn Roberts as director of Religious Work for its USO-YMCA service to War Production Workers. Mr. Roberts was formerly a Y.M.C.A. secretary and active in pastoral and inter-church work.

* **WORLD CHRISTIANITY** suffered a great loss on August 21, in the death of the Rev. William Paton, D.D., Secretary of the International Missionary Council since 1927, and joint secretary since 1938 of the provisional committee of the World Council of Churches. Dr. Paton was Missionary Secretary of the Student Christian Movement of Great Britain and Ireland from 1911 to 1922. He went to India under the Y.M.C.A. in 1919, and three years later became secretary of the National Christian Council of India, Burma and Ceylon. He was editor of the *International Review of Missions*. He helped plan the meetings of the International Missionary Council at Jerusalem and at Madras and edited the reports of the latter meetings. He was the author of many books on the world's religions and Christianity.

State and County Council Happenings

* **THE ADMINISTRATIVE BOARD** of the Missouri Council of Churches recently decided to purchase or erect a building to house the Council offices at Kirkwood, Missouri. A fund of \$15,000 for the building and \$5,000 to equip and maintain the office is being sought. Harry W. Becker in June

began his twenty-fifth year of service with the Missouri Council.

* **THE WASHINGTON (D. C.) Federation of Churches** appointed the Rev. Philip M. Widenhouse, formerly pastor of the Central Congregational Church, Atlanta, Georgia, to succeed Dr. Albert T. Rasmussen as Director of Research and Church Planning. Dr. Rasmussen is now the Director of Field Work and Research for the Chicago Congregational Union.

* **REV. HARRY E. TITUS**, at one time executive secretary of the Maine Council of Churches, has become Director of Community Service of the Church Federation of Dayton and Montgomery County.

* **DR. ROSS W. SANDERSON**, former executive of the Council of Churches of Buffalo and Erie County, New York, of the Maryland-Delaware Council of Churches, and of the Wichita, Kansas, City Council of Churches, has been appointed Church Relations Director for the American Red Cross. His new address is National Headquarters, American Red Cross, Washington, D. C. Dr. Sanderson also will make a study of the financing of state and local councils in a part-time relationship to the Department of Research and Education of the Federal Council of Churches.

* **THE COUNCIL of United Churches of St. Joseph County in South Bend, Indiana**, announces an experiment in religious instruction in the elementary schools. The experiment will be confined this fall to seventh grade classes in three schools. The instruction will be paid for and supervised by the Council of Churches, but with cooperation in administration and provision of time and place for classes from the school system. Three teachers have been appointed and the cost of instruction will be paid for at prevailing public school salary schedules by the Council of Churches. South Bend also reports twenty-one vacation schools with an attendance of 1717, an increase over 1942.

* **THE CHICAGO FEDERATION OF CHURCHES**, under the leadership of John Harms, has announced two new appointments to the staff. Dr. A. W. Loos becomes the new Secretary in charge of Service Men's Activities. Dr. Loos was professor of philosophy at Spelman College, Atlanta, Georgia. He received his B.D. Degree from Andover Newton Theological Seminary, and his Ph.D. from the University of Edinburgh. For five summers he has worked with the Earhart Foundation in training theological students for personal counseling and for two years lived in Europe doing additional graduate work at the University of Tubingen.

Dr. Roy Smith, formerly a missionary to Japan under the Methodist Board of Foreign Missions, becomes the Secretary of the Committee on a United Ministry to Evacuees. Dr. Smith's services are being loaned to the Federation by the Methodist Board. Associated with him will be four Japanese evacuee ministers. They will be supported by four other denominations and with Dr. Smith will form the staff for a united ministry to evacuees in the Chicago area.

* **DURING AUGUST AND SEPTEMBER** the Michigan Council of Churches held eight area conferences, bringing together

representatives of labor, industry, business, farming, education, and civic organizations, to discuss "Community Goodwill." Each conference investigated the following problems: (1) Conflicting economic interests between occupational groups; (2) Race relations in the community; (3) Juvenile delinquency; (4) The stake of the community in the post-war world; (5) The program of the church and of education. These conferences were projected in the belief that in the readjustments of post-war days we shall need in all occupational groups and in every industrial center men of good will who know and trust each other and who can deal with each other in the spirit of Christian good will across chasms created by the stress of difficult days.

* **THE CONNECTICUT Council of Churches and Religious Education**, Everett A. Babcock, General Secretary, has added the Rev. Albert E. Couch to its regular staff as minister-at-large to ministers and lay helpers in defense areas.

* **THE TULSA, Oklahoma Council of Churches**, to provide room for its increasing work, moved during the summer months to new headquarters at 607 National Bank of Commerce Building. The new quarters provide a library, reception room, private offices, and a work room.

Miss Carolyn M. Haffner has joined the staff of the Tulsa Council, as the first full-time city-wide advisor in Christian education. She will take over from Mrs. Semones the direction of the weekday schools and their curriculum and the children's work council programs formerly carried by Mrs. Florence Hunter. In memory of Mrs. Hunter, who for twenty-five years carried on volunteer work for children, a fund is being raised to support the Christian education work in which she was so greatly interested. From this fund two new weekday schools have been added. Miss Haffner was at one time director of religious education for the First Methodist Church in Tulsa, and comes to her new work direct from a position in the Grace Methodist Church in Des Moines, Iowa.

* **MRS. JOSEPHINE KYLES** of Winston-Salem, N. C., has been added to the staff of the Washington Federation of Churches as Associate Director of Christian Education. She assumed her new position early in September. Since 1936 Mrs. Kyles, widow of the late Bishop L. W. Kyles, has been national Director of Social Education and Action for the A.M.E. Zion denomination. She is a graduate of Oberlin College, and took graduate work in Oberlin Theological Seminary and in Columbia University. She has traveled extensively in Europe.

Mrs. Kyles has had a rich experience in various fields of service. She served as director of religious work for women at Hampton Institute; traveled in the southern states for the National Y.W.C.A.; served as director of the Women's Division of the Negro section of the Community Chest campaign in Winston-Salem, N. C.; conducted a building campaign for a Negro Y.W.C.A. She has organized and conducted Christian youth conferences, adult and leadership training schools, and ministers' institutes. She is a member of the Committee on Overseas Relief and Reconstruc-

tion of the Federal Council of Churches, and also a member of the Committee on Marriage of that body.



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☆ ☆ Current Feature Films ☆ ☆

Aerial Gunner (Par.) Richard Arlen, Chester Morris. *Melodrama*. Personal feud follows attorney and shooting gallery operator through training, ends with sacrifice of latter to save bomber on mission. . . . Details of training of gunners interesting; story stupid, *commonplace*, its motivation fantastic. **M, Y**

Appointment in Berlin (Col.) M. Chapman, George Sanders, Onslow Stevens. *Melodrama*. A "Lord Haw Haw" here revealed as British agent suffering hatred at home to transmit secrets by radio, win post-humus honor. . . . Thrills based on fictional explanation of current events, as in "They Came to Blow Up America." Good development in early portions degenerates into hysterical, incredible finish. *Synthetic*. **M, Y**

Bataan (MGM) Thos. Mitchell, Lloyd Nolan, Robert Taylor, Robert Walker. *Melodrama*. Fight to the death by patrol assigned to hold up Japanese advance at isolated bridge over chasm. . . . Grim portrayal of horrors of jungle warfare, its spirit reflected by fact that audience greets each sadistic detail in which enemy dies with cries of glee, while in end conscientious objector hurls grenades. *Suspenseful, crammed with gory crises*. **M**

Behind the Rising Sun (RKO) Margo, J. Carroll Naish, Tom Neal. *Melodrama*. Japanese student returns idealistic to imperialist-minded father; roles are reversed when China action changes son to brutalized enthusiast, realization of national error drives father to suicide. . . . An exciting film, directed with conviction and some effort to understand Japanese dilemma; marred by sensationalism of episodes, fantastic premise of father-son problem, and hopelessness of ending. *Harrowing*. **M**

The Falcon in Danger (RKO) Tom Conway. *Melodrama*. Private sleuth finds answer to mysterious plane kidnapping and murder. . . . Latest in series about debonair detective has usual feud with police, confused plot, violence in finish. *Very routine*. **M**

The Fallen Sparrow (RKO) John Garfield, Maureen O'Hara, Walter Slezak. *Melodrama*. Ex-volunteer for loyalist Spain trails and is trailed by fascist agents seeking secret through New York City. . . . A highly incredible tale, confused and with many facets of its plot left dangling, but told with imaginative use of suspense, effective photography to produce *exciting* melodrama. **M**

For Whom the Bell Tolls (Par.) Ingrid Bergman, Gary Cooper, Katina Paxinou, Akim Tamiroff. *Drama*. Events before and after blowing up of vital bridge by guerillas during Spanish civil war, with a love story but no relation of events to loyalties or ideals. . . . Isolated incidents are exciting and interpretations at times convincing, but film is unmotivated, over-long, over-talkative, while all indication as to *why* action occurs or *why* people are there, except to kill, is ignored. *Sound and color, signifying nothing*. **M**

Gals, Inc. (Univ.) Leon Errol. *Comedy* set in night club and palatial home of its financial backer. . . . Struggles wearily to be funny, is *cheap, mediocre*. **M**

Harrigan's Kid (MGM) Frank Craven, Wm. Gargan, Bobby Readick. *Drama*. Boy of the streets turned from crooked practices, inspired by hero worship of discredited jockey, through guidance of veteran trainer. . . . An unpretentious film; set on race track

and breeding farm, that manages to be *convincing* and to say some constructive things about character. **M, Y**

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Heaven Can Wait (Fox) Don Ameche, Chas. Coburn, Gene Tierney. *Comedy*. Self-assigned candidate for hell relates life story, finds that activities as casanova have after all not fitted him for expected after-life in perdition. . . . In technicolor; settings, costumes, manners of past decades are delightfully recreated; story is discerning, with subtle humor in characterizations, lines and incidents. *Entertaining*. **M, Y**

Hitler's Madman (MGM) John Carradine, Alan Curtis, Patricia Morison. *Melodrama*. Another treatment of the murder of Heydrich, events leading up to it and subsequent despoiling of Lidice. . . . A routine relation of horror piled on horror, a hate-inspiring caricature rather than a celebration of the courage and tragedy inherent in theme. *Uninspired*. **M**

†Holy Matrimony (Fox) Laird Cregar, Gracie Fields, Monte Woolley. *Comedy*. Famous painter, returning after years in tropics, is confused with his dying valet, keeps up deception to avoid public acclaim, with unexpected results. . . . Based on novel, *Buried Alive* by Arnold Bennett, this is slow paced, rich in comic detail, excellent in characterization, intelligently *entertaining*. **M, Y**

I Dood It (MGM) Jimmy Dorsey and Band, Eleanor Powell, Red Skelton. *Musical-farce* about a pants-presser who "borrows" customers' clothes to pursue actress in proper style. . . . Some spectacular dancing sequences set in utterly *nonsensical* tale that makes no pretense of being otherwise. Considerable drinking. **M, Y**

Let's Face It (Par.) Eve Arden, Bob Hope, Betty Hutton, Zasu Pitts. *Comedy* mixing up three philandering husbands, their wives, three soldiers in need of funds, their girl friends. . . . A few isolated comic incidents, but far beneath usual Hope standard—heavy on its feet, often not in best of taste. *Disappointing*. **M, Y**

Silver Spurs (Rep.) Smiley Burnette, Roy Rogers. *Melodrama*. Singing cowboy frustrates plot of villain to kill ranch owner, take over property. . . . Perhaps it is the war, but the pleasant Rogers westerns descend here to travesty on western law of today, *sanguinary* clashes that approach mass murder. **M, Y**

Someone to Remember (Rep.) John Craven, Mabel Paige. *Drama*. Elderly lady finds happiness imagining that boy in college dormitory—ex-hotel from which she has refused to move—is her grandson. . . . Slow-

moving and rather stilted, but warm hearted, told without exaggeration, *homely*. **M, Y**

Spotlight Scandals (Mono.) Frank Fay, Billy Gilbert. *Musical* numbers and vaudeville skits as barber and broken-down actor rise to fame. . . . A *hodgepodge* affair, with considerable casual drinking, unfunny episodes. **M, Y**

Sweet Rosie O'Grady (Fox) Reginald Gardiner, Betty Grable, Robert Young. *Musical*, in technicolor, relating the adventures of popular musical comedy star of "eighties" whose obscure beginnings rise to plague her until she decides they don't matter, falls in love with Irish reporter. . . . On very familiar pattern, a gay bit of brightly colored fluff, light weight but *fairly entertaining*. **M, Y**

Taxi, Mister (UA) Wm. Bendix, Joe Sawyer. *Comedy*. Cab company executives reminisce about how lucky foiling of gangsters set them on fortune's trail. . . . Some good comic performances lost in confused plot seasoned by frequent playing-up of comic drunk. *Feeble*. **M, Y**

Thank Your Lucky Stars (War.) Actors on Warner's list. *Musical*. In course of staging of benefit, which gives chance for comic business, well-known performers appear in one skit or another. . . . Long and rather repetitious, this has a number of sprightly tunes, "different" presentations of familiar faces. *Prolonged personal appearances*. **M, Y**

***This Is the Army** (War.) Alan Hale, George Murphy, Ronald Reagan. *Musical*. The "army show" of last year—dances, songs, skits—set in story tying enterprise to counterpart in World War I. In technicolor. . . . Spontaneous, tuneful, its flag-waving not too much overdone, its story not too intrusive. *Entertaining*. **M, Y, C**

Victory Through Air Power (Disney) Cartoon propagandizing De Seversky's thesis that superbombing must in end be means of winning the war. . . . First part, tracing history of aviation, is good cartoon work; later portions, with author appearing, demonstrates significantly power of cartoon as educator, is obvious, intrusive propaganda. Disregard for any human element or moral value gives whole *frightening* air. **M, Y**

†The Watch on the Rhine (War.) Bette Davis, Paul Lukas, Lucille Watson. *Drama*. American wife, home with children and German underground leader husband, sees latter patronized by family, events in Europe drag him back into dangerous participation. . . . Seriously and expertly done, *moving and impressive* throughout. **M, Y**

Wintertime (Fox) Sonja Henie, Jack Oakie, Cesar Romero. *Musical*. Skating sequences, delightful in themselves, tragically lost in stupid episodes built around them. . . . A *regrettable waste of time*. **M, Y**

The Young Mr. Pitt (British film distributed by Fox) Phyllis Calvert, Robert Donat, John Mills, Robert Morley. *Drama* eulogizing efforts of the younger Pitt as prime minister of England to unite country against menace of Napoleon, with parallels drawn to present struggle to defeat Hitler, stressing single-minded devotion of the hero. . . . An intelligent film, expertly played and directed and, in spots, movingly done. Better as a heroic picture of a man, however, than as accurate historic document, since facts and characters have been distorted to bear out main theme. *Interesting*. **M, Y**

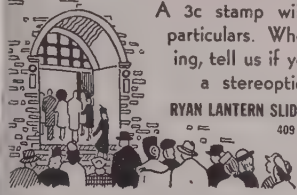
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Films for Church Use

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Puebla (Colonial Spain in Mexican Clay). 2 reels 30 min. Silent. Color. \$6.00.

After the Spanish conquest, the skilled Indian potters of the region of Puebla copied the glazed Talavera pottery of the Spaniards. The film presents in beautiful color the method of mixing and curing the clay and forming, glazing and painting the tiles, with examples of finished tiles. Useful in helping increase appreciation for Mexican culture as background for mission study.

Content, EXCELLENT; Technical quality, EXCELLENT.

One Tenth of Our Nation. 28 min. Sound. \$4.50.

This is a story, told in a minor key, of the Negroes of America—"one tenth of our nation." Actually the film concentrates on Negroes of the rural South, their inability to maintain a decent standard of living, and the problem of providing educational facilities. Crowded, ramshackle, one-room schools are shown to be the norm. In contrast are the fine Negro colleges which only one in a thousand is able to attend. The film pleads against discrimination and for the Negro's share in democracy—an opportunity to receive its benefits and to contribute to its growth. Should be useful in discussions of minority problems and in a frank facing of racial discrimination. Though the commentator is at times difficult to understand, the film is good as a whole. For senior high age and above.

Content, Good; Technical quality, Good.

Abraham Lincoln in Illinois. 110 min. Sound. \$20.00.

The outstanding RKO production of Sherwood's Pulitzer prize play. The story begins in 1831 when Lincoln moves to New Salem and becomes a storekeeper. With a deeply sympathetic touch the film tells of his courtship of Ann Rutledge, his first venture into politics, and his removal to Springfield where he meets and eventually marries the ambitious Mary Todd. Closes with the winning of the presidential election and departure for

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Washington. Lincoln's humor and idealism dominate the film and his speeches are amazingly significant for today. The film is inspiring as well as entertaining, though some may object to minor scenes showing men drinking in a tavern; the statement that Lincoln sold liquor in his store; and Lincoln's reason for not joining church—he wanted a church

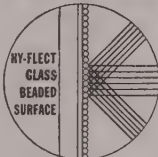
with no doctrine except "Love thy neighbor as thyself." For all ages above junior in special programs.

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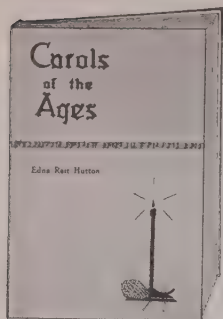
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Christmas Come True

(Continued from page 19)

SIMEON:

"Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

FIRST READER:

"And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother."

SIMEON:

"Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."

FIRST READER: (Continue reading) Luke 2:36-38.

(ANNA comes in from right side, bows at manger, turns during reading and seems to tell others; then takes her place opposite Simeon.)

FIRST READER: Matthew 2:1-3, 7-12

SECOND READER (Or this may be sung; it is found in many hymnals)

The Kings of the East are riding
Tonight to Bethlehem.

The sunset glows dividing
The Kings of the East are riding;
A star their journey guiding,
Gleaming with gold and gem;
The Kings of the East are riding
Tonight to Bethlehem

(—KATHERINE LEE BATES³)

MAGI TRIO: "We Three Kings of Orient Are," by Hopkins.

(WISE MEN come down left aisle as they sing, each singing alone his respective stanza; all singing together first and last stanzas and chorus. They deposit their gifts at the manger and take their places opposite the shepherds.)

FIRST READER: Psalm 148:1-5a

CHOIR: "Glory to God in the Highest," by Pergolesi. (Center bright light on.)
(At close of anthem, all lights out, characters go out side doors, the organ improvising. When all cast are off stage, house lights come on.)

SECOND READER:

We open here our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But Thou, O God, dost know the gift is love,

³ Used by permission of the estate of Katharine Lee Bates.

Our pledge of peace, our promise of good will.

Accept the gift and all the life we bring
(—HERBERT H. HINES)⁴

FIRST READER: Luke 6:38

(The collectors of the offering come forward for the plates, bow in silent prayer, then take up the offering.)

OFFERTORY: Organ plays Handel's "Pastorale"

CONGREGATION: Rises and sings, "I Heard the Bells on Christmas Day," by Longfellow

MINISTER: "Christmas Come True," a brief sermonette containing a well thought out and well expressed plea for making Christmas real in one's own life. While the minister is speaking the organ plays softly "Holy Night," or this may be hummed by the choir.

FIRST READER: John 15:10, 11

CONGREGATION: Rises and sings "Joy to the World," stanzas 1, 2, 4. Remain standing for reading and prayer.

SECOND READER:

If Christmas be not true
Within our hearts, then quench the song,
Deny the hopes men treasured long,
Explain the star, dismiss the kings,
Put none of faith in angels' wings.
The shepherds we may well forget.
If in ourselves no Christ dwells yet,
Then Christmas is not true.

But Christmas now is true
If in our lives the Christ is found
And love and righteousness abound.
O God, subdue our hate and pride,
Let peace within our world abide.
Be with us on our homeward way,
Empower us through love, we pray,
And Christmas will be true.

(—O. H. F.)

BENEDICTION

CHOIR RESPONSE: "Thou Didst Leave Thy Throne," first stanza.

ORGAN POSTLUDE: "Hosanna," by Wooler

Production Notes

Changes may be made in the text given here to meet the needs of the individual church. Some of the reading and music may be omitted if a shorter service is desired. The one here, when given, required almost exactly an hour. Other musical selections and other readings may be substituted if for any reason they would be more suitable than those here suggested. Extraneous announcements or extemporaneous comment anywhere in the service will spoil the effect. If the offering can be devoted to some special cause, previously announced, it will be an added inspiration. Those who wish to have a white gift service, with offering brought forward, may adjust this service to permit that. In that case the characters had better stay on the stage until after the offering, and the gifts placed in front of the manger.

The lighting arrangement is not indispensable but makes the production more effective. For those who do not have footlights—a very satisfactory arrangement is two boards nailed together at the edges at right angles, with a row of bulbs attached to one. If no spotlight or floodlight is obtainable, an old detached auto light can be used, or a bulb inserted, instead of the heat unit, in an electric heater. The readers' light should be out of sight of the audience.

An amplifying system with one or two loud speakers for use by the readers is very effective and makes it easier for the readers.

⁴ From 1000 Quotable Poems. Used by permission of Willett Clark & Company.

Children Need Adults. By Ruth Davis Perry. New York, Harper Brothers, 1943. 136 p. \$1.50.

This little book appears to be an unusually helpful guide for parents and teachers of little children in their desire to understand the child. The book is an outgrowth of work with the nursery school and kindergarten of the Riverside Church of New York. The leaders there and the parents of the children have worked closely together to provide guidance which includes religious nurture as well as all the usual emphases in present-day nursery schools.

As the title suggests, the writer feels that children learn primarily through association with adults. Meeting "crises" in home and group life with poise and wisdom are of first importance, and adults who are emotionally mature are the greatest safeguard a little child may have from insecurity and fear. In discussing "The Beginnings of Discipline," "The Beginnings of Science," "The Beginnings of Art," and the "Beginnings of Religion," the author is sincere, practical, and inspirational.

M. A. J.

A Cooperative Economy. A Study of Democratic Economic Movements. By Benson Y. Landis. New York City, Harper and Brothers, 1943. 197 p. \$2.00.

Here at last, in brief compass, is the story of the American cooperative movement. But it is much more than that for it analyzes voluntary economic movements and the various economic activities of the government, which Dr. Landis calls public or necessary cooperation. In broad strokes it delineates the part of farmers, labor unions, professions, and independent business in our economy. Two chapters on Public Cooperation and Public Ownership state that democratic government at its best is public cooperation, and investigate the expanded functions of the state accelerated by total war. Such activities create the problem of where to strike the balance between the powers of the individual and voluntary enterprise and those of governmental agencies that have derived their powers from the people. Dr. Landis is convinced that if a world democracy is to be built we shall need a world economic organization alongside any world political association. The final chapter is a summary of the potential contributions of the cooperative economy to the development of a free society.

This is a *must* book. It is not for co-operators alone. Religious leaders and anyone interested in the associated efforts of individuals and organizations toward a better society, especially as it relates to the post-war world, should read this thought-provoking book.

J. B. K.

The Nature and Destiny of Man. A Christian Interpretation. Vol. II, Human Destiny. By Reinhold Niebuhr. Gifford Lectures. New York, Charles Scribner's Sons, 1943. 329 p. \$2.75.

In two massive volumes Dr. Niebuhr has had his say on Man.

In the first volume he placed man squarely within nature, but made him more than nature in that as spirit he reaches beyond it, while knowing himself as finite. In this conflict man gets tangled up in all sorts of inconsistencies — pessimism, optimism, this-worldliness, other-worldliness, despair, over-easy liberalism.

Starting, in a sense, with these tangles, the second volume kicks off with *history*. Some say history is tied up to nature only and so has no ultimate meaning. Others try to divorce it from ongoing nature, and thus drain it of final value from the opposite direction. From here Niebuhr gives a lengthy and powerful presentation of Christ as the fulfillment and corrective of the prophetic and messianic views of the Bible and as the solution to the profound conflict with which he began. This presentation is the meat of the book, too extensive and closely knit for elaboration here. It proceeds through three main movements of thought—the Renaissance, the Reformation and the efforts for social justice—on to the end of history. This end, not in the sense of capricious termination but in that of *telos* or purpose, is found in part in the coming of Christ, where history is proved inadequate, and in a larger end, known by "faith, in which history's incompleteness and corruption is finally overcome." The fact that this book is hard reading for most of us may prove that we need to read it.

Professor Niebuhr will have to live to be very old and be busier from here on even than hitherto, if he is to write the other books that various reviewers find necessary from this one. As to these assignments, this reviewer would underline one and add another—the necessity of Niebuhr's coming to grips more specifically with the meaning of revelation and with the nature of Christ. In both areas this book rests upon vast and basic assumptions that need to be supported and made clear.

P. R. H.

Thirty Schools Tell Their Story. Vol. V, Adventure in American Education. New York, Harper and Brothers, 1943. 802 p. \$4.00.

This large volume reports the great experiment in which success in college for students in schools having a free and informal type of curriculum was compared with that of students prepared under the usual high school curriculum for the usual type of college entrance requirements.

Here is a great story of democracy at work, of superior motivation for learning really being given a fair chance, of making school an exciting experience in daily living related to the needs, interests, and capacities of growing persons. This experience should hasten the long-over-due revolution in our secondary school system. At any rate, it has proved beyond doubt that students prepared under the free, progressive theory of education, where individual differences are recognized, initiative and originality encouraged, full participation allowed, and the relation of learning to life understood—these

students excel in every way those prepared in the formal curriculum under the tyranny of college entrance requirements. They know how to direct their energies, they are able to make adjustments, and, perhaps most important of all, they not only know how to *read* but they do read, much more widely and intelligently.

There is much in this book for the Christian educator.

H. J. S.

Man: Real and Ideal. By Edwin Grant Conklin. New York, Charles Scribner's Sons, 1943. 247 p. \$2.50

Perhaps the most interesting fact about this book is that a scientist who finds himself unable to accept most of the tenets of orthodox faith should write a book so truly religious in spirit. Having said "I am convinced that reasoning, self-conscious personality has developed out of unconscious biological organism or germ under the influence of environmental stimuli, and that body and mind are aspects of one and the same nature," Dr. Conklin can still hold convincingly to religious faith and to a moral order in which the ethics of Jesus have proved to be the "way of permanent social progress."

Ministers and laymen alike will profit from reading this book. It is an excellent review of what science now holds to be true about the universe and about life. It shows the common ground upon which religion and science must come together if religion is to meet the demands of reason for modern men. Prof. Conklin has written many books. This has the flavor, the mellowness and the wisdom of ripe years.

H. J. S.

The Goodspeed Parallel New Testament. By Edgar J. Goodspeed. Chicago, The University of Chicago Press, 1943. 600 p. \$2.00.

The King James Version took account of the rapid development of English as a literary language, employing the English of the Elizabethan age. But the modification of the English language had only begun. It has developed tremendously as it has had to adjust itself to an age of cities, industry and science. Many terms used in this version have become obscure. For example, to some readers the ninth hour does not suggest three p.m. The American Translation helps modern readers to discover its message with all of the directness and accuracy of the original writings, for it takes into account recent manuscript and language discoveries. What could be more helpful than a parallel edition of the two, which would clarify and enrich obscure sections in the fine older version? This volume achieves that purpose in a careful, scholarly way. In parallel columns, it compares verse by verse. Dr. Goodspeed's historical and explanatory notes at the beginning of each book further enrich its message. This parallel New Testament will be welcomed by religious leaders, teachers, students and the every-day Bible reader.

W. E. D.

"They Are People"

THE NUNS AND PRIESTS WE used to meet in fiction were either very black or very white. The very black ones were great fun and the very white ones were not: but they had this in common that no one had ever met such people in real life. In fact they just weren't people. (Remember the crafty priests, limitlessly evil, supernaturally able, threatening innocent girls with death—or worse. . . . The picture flattered the priestly intellect as much as it slandered the priestly will. Priests as such are not supernaturally able, though they are able supernaturally.)

NOW THE PRIESTS AND NUNS in these modern short stories collected by Sister Mariella are "people." You might meet them. I have met most of them. There's Sister Veronica who "had no illusions: forty years had cured her belief in picturesque poverty." I could tell you the three convents in which I met her! And there's that convent choir described by Sister Mary Frances as "Cats' grand opera, where all are leading sopranos."

THINKING ON AT RANDOM, the mind stops at the masterful priests described by Vincent McHugh (I've met two of them, one in Sydney, one in Glasgow) who would "put the fear of God or man into a creature with a drop too much, whichever he'd choose." I've not met, but would love to (and might, at that) Frank O'Connor's priest who heard the confession of the small boy who meant to kill his grandmother.

I SUSPECT, TOO, THAT I'VE MET Jack English's novice with the obsession for making aspirations and counting them: at least that's the best explanation of the one who sat across from me once in a train going to Philadelphia. And there's Scott Fitzgerald's novice who had once loved dancing and in the novitiate was seen peeling potatoes "putting his arm around the bucket and making irrelevant motions with his feet"; I should probably have met him, too, if he hadn't heard me coming.

WHAT IS THE EFFECT UPON the reader of seeing these priests and nuns as people? I think the overwhelming effect is to reinforce our sense that they are something more. St. Augustine tells us how mysterious he found St. Ambrose before his own conversion. "I had no means of guessing, and no experience of my own to learn from, what hope he bore within him, what struggles he might have against the temptations that went with his high place, what was his consolation in adversity, and on what joys of God's bread the hidden mouth of his heart fed."

THESE ARE THE QUESTIONS the layman always feels about the consecrated: their hope, their struggles, their consolation, their joys. This book with its cool and unecstatic realism takes us very deep into the mystery. **FJS.**

"THEY ARE PEOPLE: 26 Modern Short Stories about Monks, Nuns and Priests, collected by Sister Mariella," Price \$3.00.

Sheed & Ward • 63 Fifth Ave. • N. Y. C.

Return to Christianity. By Nels F. S. Ferré. New York, Harper and Brothers, 1943. 76 p. \$1.00.

In 76 pages the author has compressed a message of great import for the church. Condemning both traditional theology and modernism, the author makes a case for "radical" Christianity, in which God "as unlimited, objective, and self-giving love" is central for faith and life. Traditional theology, so often ending in obscurantism, and modernism which lacks spiritual dynamic, have betrayed men and the church. Ferré pleads for a "new theology organically combining faith and reason—a radical Christianity that has such insight, power, concern, wisdom, and victorious enthusiasm—that men will own the source because they cannot deny the effects."

Do not overlook this little book. You cannot afford to miss it!

H. J. S.

Into All the World. By Arthur V. Caselman. Philadelphia, The Christian Education Press, 1943 (revised) 119 p. \$35.

After ten years of faithful service to the missionary enterprise, this little book now greets us with a new cover and new content—as up-to-date as anything can be in this rapidly changing world. It is difficult to see how a larger amount of missionary information and inspiration could be packed into a hundred and twenty pages! There are five chapters dealing with questions which are central for an appreciation of missions—Why? Who? When? Where? How? What? Whither? They deal with the missionary motive, the history of missions, missionary methods, achievements and modern missions. The concluding portion of each chapter consists of a number of quotations from current missionary literature, admirably chosen to correlate with the preceding questions. Most valuable for both individual and group study.

N. C. H.

• **Worship Highways.** Guideposts for Spiritual Engineers. By Samuel Ward Hutton and Noel Leonard Keith. St. Louis, Missouri, Bethany Press, 1943. 264 p. \$2.00.

A practical manual of programs and resources for all sorts of occasions calling for a worship approach. There are installation and consecration services for many situations such as church officers, teachers, ministers, and organizational officers. There are programs for use in an out-of-door setting, dedication services for pulpits, hymn books, organ, and church building; in fact appropriate materials and orders of worship for nearly all special occasions in the church's life.

The authors have drawn with discrimination upon wide sources of poetry, and other worship material. To make the most of special days and special occasions of celebration or dedication the minister or religious educator can rely upon this well planned volume.

H. C. M.

China's Religious Heritage. By Y. C. Yang. Nashville, Abingdon-Cokesbury Press, 196 p. \$1.50.

President Yang, residing temporarily in the United States because unable to function as president of China's Soochow University, evaluates the religions and religious institutions of the Chinese alongside Christianity. The religion and philosophy of Confucianism, Buddhism, and Taoism, and their contribution to Chinese life and culture, are

ably and briefly described and their philosophies of life contrasted with Christianity. Dr. Yang's thesis is that China and Christianity are at a strategic point, and that the religion of Jesus may occupy an important place among Chinese people and in their new order. He also believes that what happens in China has considerable bearing on the future of Christianity in its larger task of world missions. This is said to be the first book on the religions of China, written by a Chinese student. This is something new in the study of religions and significant as "unchanging China is becoming an all-changing China," with great implications for the future in whatever direction this change takes place.

J. B. K.

Christian Education for World Order. Bulletin 2 of the World Fellowship in Christian Education. Sponsored by The World's Sunday School Association, New York. 1943. \$15.

This bulletin contains a rather careful reworking and amplification of the reports of study commissions meeting at Schwenksville, Pennsylvania last May under the auspices of the World Sunday School Association. Dealing with Christian education for world order in its world aspects, the report covers race relations, economic relations, political relations, and church relations. The educational task of the Christian church, as it faces a world vastly altered by the world revolution in which we find ourselves, is set forth in statesmanlike fashion, with a keen analysis of the situation and a clear presentation of principles. This is a document which should be studied carefully by all leaders in Christian education. It will help one to see more clearly that the World mission of Christianity depends upon what takes place in the total educational program of the church and not alone upon the activities of the missionary society.

H. J. S.

The Ladder of Progress in Palestine. By Chester Charlton McCown, New York, Harper and Brothers, 1943. 387 p. \$3.50.

This is an authoritative and up-to-date account of man's search for information concerning his pre-history. It avoids technical descriptions and for the sake of clarity includes fifty photographs. The general reader will find it a fascinating discussion of typical expeditions, of outstanding problems, of the development of methods, and of accomplishments of Palestinian archaeology. It will provide him with a background of knowledge which will enable him to understand and evaluate reports which are made available generally from time to time. The author was Director of the American School of Oriental Research in Jerusalem from 1929 to 1931 and Acting Director in 1936, so he is thoroughly familiar with each Palestinian site under excavation.

W. E. D.

A Guide for a Man and Woman Looking toward Marriage. By Roy A. Burkhardt, Flushing, The Heathside Press, 1943. 62 p. \$50.

Here is a much needed little book which will be helpful to the young couple looking forward to marriage and to religious counselors in the development of premarital conferences. Full of pointed questions about love and marriage for the expectant bride

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and groom, interspaced with excellent kernels of thought about personal relationship from the author's rich experiences, Christian young people will find it useful as they plan for their lives together. Pastors who are looking for help in preparing young people in the art of Christian home-making, will find it here. The book shows keen insight into the task of premarital counseling.

I. K. B.

Guiding Intermediates. By Clarice Bowman. Nashville, Abingdon-Cokesbury Press, 1943. 155 p. \$60.

A valuable addition in a field which has lacked adequate literature, this volume has been written by one who knows and respects intermediates, and who believes in developing a program for them based on the best insights of psychological and educational research. The volume is, however, saved from being theoretical only by the author's knowledge of the churches of America and the people within them who serve as church school teachers. For the unimaginative leader of intermediates who complains, "But we can't do that," Miss Bowman suggests ways of planning effective programs under the most limited conditions. No stepped-down older youth programs will satisfy this author, and she states her case so convincingly that many of her readers will surely become converts to this point of view.

H. S.

The Intention of Jesus. By John Wick Bowman. Philadelphia, Westminster Press, 1943. 263 p. \$2.50.

Professor Bowman has given us some vivid new insights into Jesus' thoughts about himself and his mission. His thesis is that Jesus identified himself with the Hebraic prophetic revelation, and that all his teachings, work, and his uniqueness can better be understood when viewed in this light. The scholars will have to decide the merits of his well presented argument, but ministers and teachers will be interested in this portrait of Jesus.

J. B. K.

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These books should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

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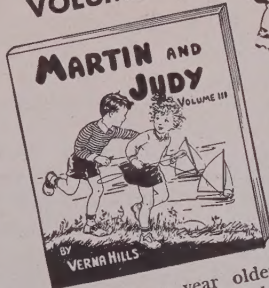
*THE AMERICAN FAMILY IN WORLD WAR II, Ray H. Abrams, Editor. *The Annals*. September 1943. Philadelphia, The American Academy of Political and Social Science. 245 p. Single copies, cloth \$2.50, paper \$2.00.

*THE CASE FOR CHRISTIANITY, by C. S. Lewis, New York, MacMillan Company, 1943. 56 p. \$1.00.

* To be reviewed.

† Reviewed in this issue.

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*CHANGING EMPHASES IN AMERICAN PREACHING, by Ernest Trice Thompson. Philadelphia, Westminster Press, 1943. 234 p. \$2.00.

*THE CHIANGS OF CHINA, by Elmer T. Clark. Nashville, Abingdon-Cokesbury Press, 1943. 123 p. \$1.00.

†CHRISTIAN EDUCATION FOR WORLD ORDER. Bulletin 2 of The World Fellowship in Christian Education. Sponsored by The World's Sunday School Association, New York, 1943. \$1.50.

*THE CHURCH AND PSYCHOTHERAPY, by Karl Ruf Stolz. Nashville, Abingdon-Cokesbury Press, 1943. 312 p. \$2.50.

*A COMPEND OF LUTHER'S THEOLOGY, edited by Hugh Thomson Keit, Jr. Philadelphia, Westminster Press, 1943. 253 p. \$2.00.

*THE DIVINE-HUMAN ENCOUNTER, by Emil Brunner. Philadelphia, Westminster Press, 1943. 207 p. \$2.50.

EXILED PILGRIM, by William Hubben. New York, Macmillan Company, 1943. 261 p. \$2.00.

*GOD WILL HELP YOU, by James Gordon Gilkey. New York, Macmillan Company, 1943. 114 p. \$1.50.

†INTO ALL THE WORLD, by Arthur V. Caselman. Philadelphia, Christian Education Press, 1943. 119 p. \$35.

†THE LADDER OF PROGRESS IN PALESTINE, by Chester Charlton McCown. New York, Harper and Brothers, 1943. 387 p. \$3.50.

LIGHTED PASSAGE, by Howell S. Vincent. Philadelphia, Dorrance and Company, 1943. 240 p. \$2.00.

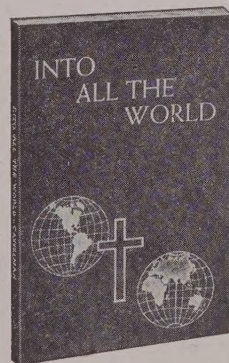
*A LOVELY FIND, by William Allen Knight. Boston, W. A. Wilde Company, 1943. 41 p. \$50.

*MYSTICISM IN MODERN PSYCHOLOGY, by Charles Carlè. New York, Psycho-Sociological Press, 1943. 47 p.

*A PORTRAIT OF JESUS, by Sherwood Eddy. New York, Harper and Brothers, 1943. 231 p. \$2.00.

†RETURN TO CHRISTIANITY, by Nels F. S. Ferré. New York, Harper and Brothers, 1943. 76 p. \$1.00.

*SON OF MAN AND KINGDOM OF GOD. A Critical Study, by Henry Burton Sharman. New York, Harper and Brothers, 1943. 145 p. \$2.50.



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*WHEN CHRIST CONTROLS. Stewardship Messages, by John M. Versteeg. New York, Abingdon-Cokesbury Press, 1943. 148 p. \$1.50.

WORSHIP IN THE CHRISTIAN HOME, by Edward Krusen Ziegler. Elgin, Elgin Press, 1943. 48 p. \$1.50. Contains many helpful suggestions on how to make the practice of family worship more significant.

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Finally**The Journal This Month**

IT IS CUSTOMARY for church people to think of short story writers and novelists as being a different species—folk either ignorant of or indifferent to any form of religious education. The utter ignoring of normal church life in most fiction makes this a plausible premise. However, during the past fifteen years an entering wedge has been made into the consciousness of at least the newer writers, through the church story paper syndicate described in "Your Story Papers" on page 6 and "Ispasickery" on this page. In literary circles it is now common to hear writers say that they alternate between stories for the Sunday school papers and detective fiction for pulp magazines, or remark that the newest Junior Literary Guild book was first serialized in the denominational story papers. The development of these periodicals has been an interesting one and the experience gained through them will be valuable in the new literacy campaigns throughout the world.

Only a few people will be called on to work up new courses correlating weekday classes in religious education with public school work, but all parents and teachers will be interested in this new trend as illustrated by Mrs. Landers' story, "Two Helpings of History, Please."

If your heart sinks after reading "The War Hits the Early Teens," go back and read "Youth Face the Future—Unafraid." These young people came through hard times, too. If we can just reach the younger ones with the right kind of guidance—!

Now that Africa is a next door neighbor, just down there across the pond, it is a matter of concern to us that the people who live there should be able to enter intelligently into the society of free and democratic peoples to which we look forward. Dr. Carpenter, who should know, sees in the type of training given by our missionaries possibilities for training in democratic living and government.

No one who read the October issue of this *Journal* will need to be urged to attend a Christian Mission on World Order if one is held anywhere within reach. A tentative list of these Missions is given on page 17.

"In a Time Like This"

THE VIOLENCE of tensions between races even here in America, which we

used to call the "melting pot," has been sensationally demonstrated of late by the expulsion of American Japanese from the West Coast and by riots between Negroes and whites. Also, growing anti-Semitism and mutterings against Catholics bring consternation to all lovers of peace and good will. The *Journal* will take account in a special February issue of the responsibilities of religious education in race relations and inter-cultural relations. This promises to be the most stimulating and informative in our series of special issues.

"Ispasickery"**The Story Paper Cooperative**

THE PAST DECADE AND A HALF have been tragic years for children's services in America; for this period includes the depression which caused heartbreaking cuts in appropriations for public schools and playgrounds, reduced to a minimum the budgets of public libraries for children, and saw the death of six of their favorite magazines. Unfortunately too, the substitutes which have been offered our children in movies, on radio programs and on newsstands have too often followed the cheap and shoddy kill-that-thrills pattern of entertainment.

One of the few bright spots in this gloomy period, which our U. S. Commissioner of Education characterized as "taking the depression out on our children," has been the willingness of denominational editors of church school story papers to pool their meager resources and counteract such depression retrenchments in the field of church school magazines.

The period which saw the death of *Youth's Companion*, *St. Nicholas*, and *American Boy*, also saw the development of what Dr. Hugh Magill once called, "the most successful project in interdenominational cooperation in America." U. S. and Canadian story paper editors acted on their own initiative to form ISPSSEASICRE, the Illustrated Story Paper Sub Section of the Editorial Advisory Section of the International Council of Religious Education. It is called the Story Paper Conference because these editors meet annually to consider the materials they can buy with their combined resources and use in common. This form of co-

The Forty-Ninth Year

CALIFORNIA has a reputation for doing things in a big way. In June reported a leadership school in San Diego which had been conducted two years for twenty-five years. We thought this was a good record. But now learn that the Graded Union Leadership Training School of Los Angeles in its forty-ninth year, with a custom three terms a year! This school shows no signs of senescence; having found the new workshop method successful the nursery department course, they are now using it throughout the school.

operation permits the several participating denominational papers to secure materials of a high quality in a single publication could afford, and use them simultaneously; it adds \$25,000 a year to the amount they can use in buying better stories and better illustrations.

Many of America's, and England's outstanding juvenile authors, who found themselves without a market in the failing commercial field, are now writing specifically for church school readers. They sell their articles and stories to the Methodist Publishing House which the Conference has designated to act as a Central Purchasing Agency, distributing these materials to other denominational editors with only these two conditions: that the must be associated with the I.C.R.E. and they must protect these materials by copyrighting the materials used.

Because of this cooperative arrangement, these church school magazines are equal to the best and superior in quality to most in the field of children's and youth's magazines. The best youth books of fiction appear here first as continued stories before they appear in the bookstores. Twelve of the last twenty winners of the Newbery Prize (an award given annually to the author of the best current book for children) have been, and most of them still are, regular contributors to church school story papers.

The Protestant Church, which was the first agency in America to produce a magazine for children, still knows that the best way of keeping the results of bad reading out of their children's hearts is to keep their hands forever full of good things to read.

ALFRED D. MOORE

International Journal of Religious Education